

Gal 10 019



¶ Certayne Ser-
mons appoynted by
the Queenes
Majestie,

to be declared and read, by al
Persons, Vicars & Curates
every Sundaye and holyday
in their Churches: And by her
Graces advise perused and o-
rdered, for the better un-
derstandynge of the
simple people.

Nowe Imprinted in partes
accordyng as is mentioned
in the booke of Com-
mon Prayers.

M.D.LXXX.



A Table of the Sermons
conteyned in thys pre-
sent volume.

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the readyng of holy scrip-
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The Preface.



Onlydering howe
necessarie it is, that the
word of God, which is the
oneli foode of the soule, and
that mosse excellent lyghte
that we muste walke by, in
this oure most daungerous pilgrymage,
shoulde at all conuenient tymes be prea-
ched vnto the people, that thereby they
maye both learne theyr duetye towarde
God, theyr Prince, & theyr neygbbours,
accoording to the mynde of the holy ghoost,
expessed in the Scriptures: And also to
auoide the manyfolde enoymities, which
heretofore by false doctryne, haue crepte
into the Church of God: and howe that
all they whiche are appoynted ministers,
haue not the gyfte of preaching, suffi-
ciently to instructe the people, whych is co-
mitted vnto them, wherof greate incon-
ueniences myght ryse, & ignoraunce shal
be maintayned, yf some honest remeoye
be not spedely sounde and prouyded.

The Quenes mosse excellent Maiestie
tendering the soule health of her louyng
subiectes, and the quyetynge of theyr con-
sciences, in the chiefe & principall pointes

The Preface.

of Christian religion, and wyllynge also
by the true setting foorth, and pure de-
claryng of Gods word, which is the prin-
cipall guyde and leader vnto all godly-
nes and vertue, to expel and dyspue a way
as well al corrupte, hypocryse, & vngodly li-
uynge, as also erroneous and poysoned
doctrines, tendinge to superstition and
Idolatry: hath by the aduysse of her mooste
honorable counsaillours, for her discharge
in this behalfe, caused a booke of Homeli-
es (whiche heretofore was set foorth by
her mooste louynge Brother, a Wynde of
mooste worthy memoire, Edward the
syxt) to be prynced a newe, wherein are
conteyned certayne wholesome and godli
exhortations, to moue the people to ho-
nour and worshippe almyghty God, and
diligently to serue hym, every one accor-
dyng to theyr degree, state, and vocaty-
on. All whiche Homelyes, her Maiestye
commaundeth and strayghtly chargeth
all personnes, Vicars, Curates, and al o-
ther hauing spiritual cure, euerye Sun-
day and holy day in the yere, at the mi-
nistryng of the holy Communion, or if
there be no Communion ministered that
days, yet after the Gospell and Crede, in
such

The Preface.

suche order and place as is appoynted in the booke of Common prayers, to reade and declare to theyr paryshyoners playnly and distinctly one of the sayde Homelyes in suche order as they stande in the booke, excepte there be a Sermon, according as it is inioyned in the booke of her highnesse Injunctions, and then for that cause onelye, and for none other, the reacyng of the sayde Homelye to bee deferred vnto the next Sunday or holy day followinge. And when the foresayde booke of Homelyes is read ouer. Her Maiestyes pleasure is that the same bee repeated and reade agayne, in suche lyke sorte as was before prescribed. Furthermore her highnesse commaundeth, that notwithstandinge this order, the sayde Ecclesiasticall persons shall reade her Maiestyes Injunctions at such times and in such order as is in the booke thereof appoynted. And that the Lordes prayer, the Articles of the fayth, and the ten Commandementes, be openlye reade vnto the people, as in the sayde Injunctions is specified, that all her people of what degree or condicion squer they be, maye learne how to Inuocate and call vpon the name

The Preface.

of **GOD**, knowe what duetye they owe
both to **GOD** and man: So that they maie
praye, beleue, and worke accordeinge to
knoweledge, whyle they shall lyue here
and after this lyfe, be wyth hym that
wyth his bloud hath bought vs al.

To whom wyth the Father,
and the holy **Ghoste**,

be al honour

and glozve

fozeuer.

AMEN.

**A fruiteful exhortacion to
the readyng and knowlege
of holpe Scripture.**



Vnto a Christian man there ^{the praise of}
can be nothing either more holpe scrip-
necessarie or profitable, the ^{ture.}
the knowlege of holpe scrip-
ture: forasmuche as in it is

conteyned Goddes true worde, settinge
forthe his glozpe, and also mannes duety.

And there is no trueth nor doctrine nece- ^{the perfec-}
ssary for our iustificacion, and everlastyng tion of holpe
saluacion, but that is (or maie be drawen ^{scripture,}
out of that fountayne and wel of trueth.

Therefore as many as be desirous to en- ^{the know-}
ter into the right & perfect way vnto god, lege of holpe
must applye theyr myndes to know holpe ^{scripture is}
Scripture, wythout the whyche: they ca- ^{necessarie.}

nether sufficientlpe know God & his wil,

nether theyr office & duety. And as drink ^{to whom}

is pleasaunt to them that be drye, & meat ^{knowledge}

to them that be hungrye: so is the rea- ^{of holpe scrip-}

dinge, bearyng, searching, & studyinge of ^{ture is}

holpe Scripture, to them that be desirous ^{sweete and}

to knowe God, or theym selues, and to do ^{pleasante.}

his myll. And theyr stomackes onelye, do who be en-

loth and abhorre the heauenly knowlege ^{mies to ho-}

and swete of Goddes wyorde, that be so ^{ly scripture}

drowned

An apte si-
militude de-
claringe of
whom the
Scripture is
abhorred.

drowned in worldly vanities, that they
nether fauour god no; any godlines: For
that is the cause why they despyze such va-
nities, rather then the true knoweledge
of God. As they that are sycke of an ague
whatsoener they eate or drynke (though
it be neuer so pleasaunt) yet it is as bitter
to theim as wormewood, not for the byt-
ternesse of the meate, but for the corrupte
and bytter humour that is in they; owne
tongue and month: even so is y^e sweteness
of Gods worde, bytter: not of it selfe, but

An exhorta-
cion vnto
the delyght
readinge &
searching of
holpe scrip-
tures.

Math. iii.

The holpe
Scripture is
a sufficiente
doctrine for
our saluati-
on.

what thin-
ges we may
learn in the
holpe scryp-
ture.

only vnto theim that haue they; myndes
corrupted with lōge custome of sinne, and
loue of this world. Wherefore, forsakyng
the corrupte iudgement of fleshely men,
whiche care not but for they; carkasse, let
vs reuerently heare and reade holy scrip-
tures, whych is the fode of the soule. Let
vs diligently search for the wel of life, in
the booke of the new and olde Testamēt
& not run to the stinking paddels of mens
tradicions, deuised by mans imaginaciō,
for our iustificacion & saluaciō. For in ho-
ly scripture is fully conteyned what we
oughte to do, and what to eschewe, what
to beleue, what to loue, and what to loke
for at Goddes handes at length. In those

booke

To the Scripture.

bookes wee shall fynde the father; frome
whom, the sonne, by whome, and the ho-
lye ghost, in whom, al thinges haue theyr
beyng and keepng by, and these thre per-
sons to bee but one **G D D**, and one sub-
stance. In these bookes we may learne to
knowe our selues, howe vyle and misera-
ble we be, and also to knowe God, howe
good he is of him selfe, and howe he ma-
keth vs & all creatures partakers of his
goodnes. We maye learne also in these
bookes to knowe Gods will and pleasure,
as muche as (for this present tyme) is con-
uenient for vs to know. And as the great
clerke and godlye preacher Saynt John
Chrysostome saith) whatsoeuer is requi-
red to saluacion of man, is fullye contey-
ned in the scripture of **G D D**. He that
is ignorant maye there learne and haue
knowledge: he that is harde hearted, and
an obstynate sinner, shall there fynde es-
nerlastinge tormentes (prepared of Gods
iustice) to make him afraide, and to molli-
fie or soften hym. He that is oppressed wth
miserie in this worlde, shall there fynd re-
liefe in the promyses of euerlastyng lyfe,
to his great consolacion and comtozt. He
that is wounded (by the deuill) vnto death

A. v.

shall

The .j. part of the exhortacion.

shall fynde there medicine, wherby he
maie be restozed againe vnto health. If it
shall require to teache anye trueth, or re-
proue false doctryne, to rebuke anye vice
to commend anye vertue, to geue good
counsaile, to comforte or to exhort, or to
do anye other thynge requisite for our sal-
uacion, all those thynges (sayeth S. Chri-
stosome) we may learne plentifully of the
scripture. There is (saythe Fulgentius)
aboundantly inough, both for me to eate,
and children to sucke. There is, whatso-
euer is meete for all ages, and for all de-
grees and sortes of menne. These booke
therefore oughte to be muche in oure han-
des, in oure eyes, in oure eares, in oure
monthes, but mooste of all in our heartes.
For the scripture of God is the heauenlie
meate for our soules, the hearing and ke-
pyng of it, maketh vs blessed, sanctifieth
vs, and maketh vs holie, it turneth oure
soules. it is a lyghte lantarne to our fete,
it is a sure, stedfast, and everlastyng in-
strumente of saluacion: it geneth wyse-
dome to the humble and lowely heartes
it comforteth, maketh glad, chereth, and
cherisheth our conscience: it is a moze ex-
cellente iewel or treasure, then any gold

holpe scrip-
ture mini-
reth suffi-
cient doc-
trine, for al
degrees and
ages.

Math. iiii.
Luce. iiii.
John. xvi.
Psalm. xix.

what com-
modities
and profits,
the knowe-
ledge of ho-
ly scripture
bryngeth.

To the Scripture.

as preycous stone, it is moze smeter then
honye or honye combe, it is called the best **Luke. x.**
parte, whiche Mary did chose, for it hath
in it euerlasting counforte. The wordes **John. vi.**
of holye scripture bee called wordes of
euerlastinge lyfe: for they be Goddes in-
strument, ordeyned for the same purpose.
They haue power to tourne thow we **Collossi. i.**
Goddes promyse, and they be effectuell
throughe Goddes assyffence and (beyng
receaued in a faythfull heart) they haue **Hebre. iii.**
ouer an heauenly spirituall workynge in
them: they are lyuely, quicke, and mygh-
tye in operation, and sharper then anye
two edged sworde, and entreth throughe
euen vnto the deuidinge a sonder of the
soule, and the spirite of the ioyntes, and
the mary, Christ calleth him a wyse buil- **Matt. xlii.**
der, that buyldeth vpon his woorde, vpon **John. xii.**
his sure and substanciall foundation. By **John. xiiii.**
this woorde of God, we shalbe iudged: for
the woorde that I speake, (sayeth Christ)
is it, that shal iudge in y last day. He that
kepeth the woorde of Christ, is promised
the loue & fauour of god, and that he shal
be the dwelling place or temple of y bles-
sed Trinity. This woorde, whosoever is
diligēt to read, & in hys hart to prync that
be

The j. part of the exhortacion.

he readeth, the great affection to the trā:
sitorye thynges of this worlde shal be mi:
nished in hym, and the great desire of hea:
uenlye thynges (that be therein promysed
of God) shal increase in him. And there is
nothyng that so much strengthneth our
fayth, and trust in God, that so muche ke:
peth by innocencye, and purenes of the
heart, and also of outward godly life and
conuersacyon, as continual readinge and
recording of Gods word. For that thing,
which (by continual vse of reading of ho:
ly scripture, and diligent searching of the
same) is depelye prynted, and grauen in
the heart, at length turneth almost into
nature. And mozeouer, the effect and ver:
tue of Goddes word is, to illuminate the
ignoraunte, and to geue moze light vnto
them, that faythfully and diligently read
it, to comforte theyr heartes, and to en:
corage them to perfourme that, whych of
God is commaunded. It teacheth pacy:
ence in all aduersitie, in prosperitie hum:
blenes: what honoure is due vnto God
what mercye and charitty to our neygbo:
oure. It geueth good counsaile in all
doubtfull thynges. It sheweth of whome
we shall loke for ayde and helpe in all pe:
rilles,

Reg. xlii

Para. xx.

Cor. xv.

John. v.

To the scripture.

tylles, and that **G D D** is the onely ge- who pro
uer of victoꝛye in all battayles, and temp most in re
tacions of our enemies, bodely and ghost dyng god
ly. And in reading of Gods woꝛd, he most woꝛde.
pꝛofiteth not alwayes, that is moſte rea-
dye in turnyng of the boke, oꝛ in ſaying of
it without the booke, but he that is moſte
turned into it, that is moſt inſpired with
the holy ghoſt, moſt in hys heart and lyfe
altred and chaunged into that thyng,
whych he readeth: he that is dayly leſſe
and leſſe pꝛoude, leſſe wyathfull, leſſe co-
uetous, and leſſe deſirous of woꝛldly and
vayne pleaſures: he that dayly (foꝛſaking
his olde vicious lyfe) encreaſeth in vertue
moꝛe and moꝛe. And to be ſhoꝛte, there is Elay. b.
nothing that moꝛe mayntayneth godly- Math. xxi
nes of the mynde, and dyueth a way vn- i. Cor. xiii
godlynes, then doth the contynnall rea- What inco
dyng oꝛ hearpyng of Gods woꝛde, yf it be medities
ioyned with a godly mynde and a good af- ignoꝛaunce
fection, to knowe and folowe Gods wyl of goodde
Foꝛ withoute a ſynge eye, pure entente woꝛde byt
and good mynde, nothyng is allowed foꝛ geth.
good befoꝛe **G D D**. And on the other
ſide, nothing maye darkeneth Chyiſt and
the gloꝛy of **G D D**, noꝛ bryngeth in moꝛe
blyndneſſe and all kyndes of vyces, then
doth

doeth the ignoraunce of Goddes woꝝde.

The seconde parte of the Sermon of the holy scripture.



In the fyrst parte of thys Sermon, whych exhorteth to the knowledge of holy scripture, was declared, wherfoze the knowledge of the same is necessary and profitable to all me. And that by the true knowledge & vnderstandinge of scripture, the most necessarie poyntes of our duetie towarde God & our neighbours, are also known. Nowe as concerninge the same matter, you shall heare what foloweth. If we pꝛofesse Chꝛyste: Whye be we not ashamed to be ignorant in his doctrine? Being that euery man is ashamed to be ignorant in that learning whiche he pꝛofesseth. What man is ashamed to be called a Philosopher, whyche readeth not the booke of Philosophy and to be called a lawyer, and astronomer, or a phisitian, that is ignorant in the booke of lawe, Astronomy, and Physicke. How can anye man then say that he pꝛofesseth Chꝛyst and hys religion, if he wil not applye himselfe (as farre forth as he canne

To the scripture.

or may conveniently) to reade and heare,
and so to knowe the bookes of Chrystes
gospell & doctryne. Although other scien-
ces be good, and to be learned, yet no man
can denye, but this is the cheyfe, and pas-
seth all other incomparablye. What excuse
shal we therefore make (at the last day be-
foze Chryst) that delight to reade or heare
mens phantasyes and inuentyons, moze
then hys most holy gospell: and wil finde
no tyme to do that, which chiefly (aboue
all thynges) we should do, and wil rather
reade other thynges, then that, for the
which we oughte rather to leaue reading
of al other thynges. Let vs therfore apply
our selues, as farre forth as we can haue
time and leasure, to know gods word, by
diligent bearyng and reading thereof, as
many as professe **G D D**, and haue faith
and trust in hym. But they that haue no
good affection to Gods worde (to colour
thys theyr fault) alleage commonly, two
vaine and fayned excuses. Soe go aboute
to excuse them by theyr owne fraylenesse
and fearefulnesse, sayinge: that they dare
not reade holys scripture, least throughte
their ignorance, they shoulde fall into
any erreure.

*Other pzetende that the
difficultye*

gods word
excelleth a
sciences.

Vaine excu-
ses diswa-
dyng from
the knowe-
lege of
gods word
The fyrste.

The second

The.ij. parte of the exhortacion.

Difficultie to vnderstand it, and the hardnes thereof is so greate, that it is mete to be reade onely of clearkes and learned men. As touching the first: ignozaunce of gods woꝛde, is the cause of all errour, as Chryste hymselfe affyrmmed to the Saduceys, saying that they erred, because they knew not the scripture. How shuld they then eschue erroꝛ that wyl be still ignoꝛaunt? And howe shoulde they come out of ignozaunce, that wil not read noꝛ heare that thing, which shoulde geue them knowledge? He that nowe hathe moste knowledge, was at the fyrste ignoꝛaunt, yet he foꝛbare not to reade, foꝛ feare he shoulde fal into erroꝛ: but he diligently reade, lest he shoulde remayne in ignozaunce, and thꝛough ignozaunce, in erroꝛ.

And yf you wyl not knowe the trath of god, (a thyng moste necessary foꝛ you) least you fall into erroꝛ, by the same reason you may then lye still, and neuer goe, least (yf you go) you fal into the mire: noꝛ eate any good meate, least you take a surfeise, noꝛ sow your corne, noꝛ labour in your occupation, noꝛ vse your marchaundize, foꝛ feare you lose your sede, your labour, your stocke, and so by that reasonne

To the Scripture.

It shoulde be best for you to lue solye, and
neuer to take in hande to do anye maner
of good thyng, least peraduenture some
euill thyng maye chaunce thereof. And
yf you be afrayde to fall into erreure by
readyng of holpe Scripture: I shall
shewe you howe you maye reade it wyth
out daunger of erreur. Reade it humbly
with a meke and a lowely hearte, to the
entent you maye gloryfye God, and not
your selfe, with the knowledge of it: and
reade it not withoute daylye prayinge to
God, that he woulde direct your reading
to good effect. And take vppon you to ex-
pounde it no further then you can playn-
ly vnderstande it. For (as S. Augustine
saith) the knowledge of holpe Scripture
is a greate, large and a hyghe palace, but
the dooze is very lowe: so that the hyghe
and arrogant man can not runne in, but
he muste stoupe lowe & humble himselfe
that shal enter into it. Presumpton and
arrogancie is the mother of all erreure:
and humilitie nedeth to feare no erreure
for humilitie wyl onely searche to knowe
the trueth, it wyl searche, & wyl bring to
gether one place wyth another, & where
it can not fynde out the meanyng, it wyl

Howe mo-
conmodi-
ouslye and
wythout a
perill the
holpe scrip-
ture is to be
reade.

The.ij part of the exhortacion.

pray, it wyl aske of other that knowe, & wyl not p̄sūptuously & rashely defyne any thing which it knoweth not. Therefore the humble man maye searche anye trueth boldly in the scripture, wpythoute any daunger of error. And yf he be ignorant, he oughte the moze to reade & to searche holy Scripture, to brynge hym oute of ignorance. I saye not naye, but a man may prosper with onely hearynge but he maye muche moze prospere wpyth both hearyng and readyng. Whys haue I sayde, as touchyng the feare to reade through ignorance of the personne. And concerning the hardnesse of Scripture, he that is so weake that he is not able to brooke stronge meate: yet he maye sucke the sweete and tender mylke, & dyfferre the rest, vntyll he waxe stronger, and come to moze knowledge. For GOD receaueth the learned and vnlearned, and casteth away none, but is indyfferente vnto all. And the Scripture is full, aswell of lowe valleyes, playne wayes, and easye for euerye man to vse, and to walke in: as also of hygh bylles, and mountaynes, wbyche fewe menne can climbe vnto. And whosoener ge-
ueth

To the Scripture.

meth his mynde to holpe **Scriptures**, **God** les
with diligente studie and burnynge desyre, it can not be (saith **S. John Chrysostome**) that he shoulde be left without helpe. For eyther **God** almyghty wyl sende hym some godly doctour to teache hym, as he dydde to instructe **Eunuchus** a noble man of **Ethiopia**, and treasorer vnto **Queene Candace**, who hauynge a great affection to reade the **Scripture**, (althoughe he vnderstode it not) yet for the desyre that he hadde vnto **Gods** woꝛde, **God** sente hym **Apostle Phylippe** to declare vnto him the true sence of the **Scripture** that he reade. Or els yf we lacke a learned man to instructe & teache vs, yet **God** hym selfe from aboue wyl geue lyght vnto our myndes, and teache vs those thynges whyche are necessarye for vs, & wherin we be ignorant. And in another place **Chrysostome** sayth, that mans humayne and woꝛldely wysedome or science, nedeth not to the vnderstandynge of **Scripture**, but the reuelatyon of y holpe ghoſte, who inspireth the true meaning vnto the that w humilypye & diligence do search therfoze. He that aseth shall haue, & he that seketh shall find

God les
meth no m
bntaughte
that hath
good wil to
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woꝛde.

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Howe the
knowledge
of scripture
may be at-
tained vnto

The.ij part of the Sermon.

and he that knocketh shall haue the doze
path, bit, open. If we reade ones, twice, or thryse
and vnderstande not: lette vs not ceasse
so, but styl contynue readyng, praying,
askyng of other, and so by styl knocking
(at the laste) the dooze shalbe opened, (as

A good

rule for the
vnderstan-
dyng of the
scripture.

No man is
excepted fro
the knowe-
ledge of god
des wyll,

Sainte Augustine saith. (Although he ma-
ny thynges in the Scripture be spoken
in obscure misteries, yet there is no
thyng spoken vnder darke mysterpes in
one place, but the selfe same thyng in o-
ther places, is spokenne moze familiarely
and playnely, to the capacitie bothe of
learned and vlearned. And those thyn-
ges in the Scripture that be playne to
vnderstand, and necessary for saluatyon,
euerie mans durtie is to learne theym,
to prynte them in memozye, and effectua-
llye to exercyse theym. And as for the
darke misterpes, to be contented to be
ignoraunte in them, vntyll such tyme as
it shall please God to open those thynges
vnto hym. In the meane seasonne, yf he
lacke eyther aptenesse, or oportynyte,
God wyll not impute it to hys tollye: but
yet it behoueth not, that suche as be apte
should set asyde readyng, because some
other be vnapte to reade; neuerthelesse

To the Scripture.

for the hardenes of suche places, the rea-
dyng of the whole oughte not to be set a
parte. And briefely to conclude (as S.
Augustyne sayth) by the Scripture, all
men be amended, weake menne be stren-
gthened, and stronge menne be comforte-
d. So that surely none be enemyes to
the readinge of Gods worde, but suche as
eithre be so ignoraunte, that they knowe
not howe holysome a thinge it is, or els be
so sicke that they hate the most comforta-
ble medecyne that should heale them: Or
so vngodlye, that they woulde wyshe the
people still to continue in blindnesse and
ignoraunce of God.

What per-
sons woul-
d haue igno-
raunce to
continue.

Thus we haue briefely touched some
parte of the commodities of Gods holpe
worde, whiche is one of Goddes chiefe
and princypall benefytes, geuen and de-
clared to mankynde here one earthe. Let
vs thanke god hartely for this his great
and special gifte, beneficiall fauoure, and
fatherlie prouidence. Lette vs be glad to
receiue this pzeuous gyfte, of oure hea-
uenlye father. Lette vs heare, reade, and
knowe these holpe rules, Injunctions,
and statutes of oure Chrystian religion,
and vpon that, we haue made profession

The holpe
scripture is
one of gods
chiefe bene-
fites.

The righte
reading, vse
and frutfull
studyng in
holp scrip-
ture.

Psalm.1.

to God at oure Baptisme . Let vs wyth
feare and reuerence laye vp in the chesse
of oure heartes these necessary and fruit-
ful lessons. Let vs nyghte and day muse,
and haue meditacion and contemplacy-
on in theym . Lette vs ruminare, and (as
it were) chewe the cudde that we maye
haue the swete iuise, spirituall effecte,
mery, honye, kyndel, taste, comfozte, and
consolacion of theym. Let vs stay, quyet,
and certifye oure consciences, wyth the
mooste infallible certayntye, trueth, and
perpetuall assurance of theym . Let vs
praye to god (the onelye authour of these
heauenly studies) that we maye speake,
thinke, belene, lyue and departe hence,
accozdyng to the holosome doctrynes and
verities of theym. And by that meanes,
in this worlde we shall haue Goddes de-
fence, fauoure, and grace, wyth the vn-
speakeable solace of peace, and quiete-
nesse of conscience: and after this mis-
erable lyfe, we shall enioye the endles
blyss and glorie of heauen, whiche he
graunte vs all that dyed for vs all, Ie-
sus Chryste: To whome wyth the father
and the holy ghooste be al honour and glo-
rye both now and euerlastingly. Amen.

CA Sermon of the miserye

of all mankinde, and of his condem-

nacion to deathe everlastynge,

by his owne sinne.



The holy Ghoſte in wy-
tynge the holpe ſcripture,
is in nothing more diligent
then to pul downe mannes
vayne glozy and pryde, whi-
che of all vices is moſte vniuerſally graſ-
ted in all mankinde, euen frome the firſte
infection of oure fyrſte father Adam. And
therefoze wee reade in manye places of
ſcripture manye notable Leſſones a-
gaynſte thys olde roted vyce, to teache
vs the moſte commendable vertue of
humilitie, howe to knowe oure ſelues,
and to remembre what wee be of oure
ſelues. In the booke of Geneſys, almygh- Gene. iiii.
tye god geneth vs all a tytle and name
in our great graundfather Adam, whych
oughte to warne vs all, to conſyder
what we be, whereof we be, from whence

we came, and whither we shall, sayinge thus: In the sweate of thy face, shalte thou eate thy bread, tyl thou be tourned a gayne into the ground: for out of it wast thou taken, in as much as thou arte dust, and into duste shalte thou be tourned a gayne. Here (as it were in a glasse) we maye learne to knowe oure selues, to bee but grounde, yearth, and ashes, and that to yearth and ashes we shal retorne.

Also the holpe Patriarche Abraham did well remember thys name and tytyle duste, yearth, and ashes, appoynted and assigned by GOD to all mankinde: and therefore he calleth hym selfe by that name, when he maketh his earnest prayer for Sodome & Gomorre. And we rede that Judith, Hester, Job, Hieremy, wyth

Lu. 4. 9.
 Job. xlii.
 Ec. 6. 5. 25.

 other holpe men and women, in the olde Testamente did vse sacke clothe, and to cast dust & ashes vpon theyr heades, whē they bewayled theyr sinful liuinge. Thei called and cryed to GOD for helpe and mercye, wyth suche a ceremonye of sacke cloth, duste, and ashes, that thereby they myghte declare to the whole worlde what an humble and lowely estimation they had of the selues, and how wel they remem

rememo

remembered their name & title aforesayde
they byle corrupte fragile nature, duste
earth, and ashes. The booke of wisdom
also, willynge to put downe oure proude
stomackes, moueth vs diligentely to re-
member oure mortall and earthlye gene-
ration, whiche we haue all of hym that
was fyrste made: and that al men, as well
kynge as subiectes, come into this
world, and go out of the same in like sort,
that is, as of oure selues, full miserable
as we may dayly se. And almyghty god
commaunded his Prophete Esay, to make
a proclamation, and crye to the whole
worlde: and Esaye askynge, what shall
I crye? The lord aunswered, crye, that al
fleshe is grasse, and that all the glorey
thereof, is but as the floure of the fieldes:
when the grasse is wythered, the floure
falleth away, when the winde of the lord
bloweth vppon it: The people surely is
grasse, the whiche dyeth by, & the floure
fadeth a waie. And the holy prophete Job
hauinge in him selfe greates experience of
this miserable and sinfull estate of mā, doth
open the same to the world, in these wo-
rdes. Panne (saythe he) that is borne of a
woman, lyuinge but a shorte tyme, is full

Sapi. vii

Esay. xl.

Job. xlii.

of manifold miseries: he spryngeth by
 lyke a floure, and sadeth agayne, bany-
 shing a waye as it were a shadow, and ne-
 uer continueth in one state. And doest
 thou iudge it mete, O Worde, to open thy
 eyes vpon such a one, and to bring him to
 iudgemente wyth thee. Who can make
 him cleane, that is conceaued of an vn-
 cleane seede: and al men of theyr euylnesse
 and naturall prouesse be so vniuersallie
 geuen to sinne, that (as the Scripture
 saith) **Gene. v. vi.** **God** repented that euer he made
 man. And by sinne, his indignacion was
 so much prouoked agaynst the worlde, y
 he drowned all the worlde wyth flood
 (excepte for him selfe and his lyttle
 householde. It is not wythoute greate
 cause that the Scripture of God dothe so
 manie tymes call all menne here in thys
 worlde by thys worde, earthe. **Jer. xlii.** O thou
 earth, earth, earthe sayth Jeremye, heare
 the worde of the Worde. This our ryghte
 name, callynge, and title, earthe, earthe,
 earthe, pronounced by the Prophete,
 sheweth what we be in deede, by what
 soeuer other title, title, or dygnitie men
 do call vs. Thus he playnely named vs.
 who knoweth best both what we be, and
 what

Of the miserie of man.

What we oughte of ryghte to be called.
And thus he setteth vs forth the speakynge
by his faythful Apostle. S. Paul: Al men **Rom. iii.**
Jewes and Gentiles are vnder sinne:
there is none ryghteous, no not one: ther
is none that vnderstandeth, there is none
that seketh after **GOD**, they are al gone
oute of the way, they are all vnpromitable
there is none that doth good, no not one.
They: throte is an open Sepulchre with
they: tongues they haue vsed crasse and
deceyte, the poyson of serpentis is vnder
they: lippes, they: mouth is full of cur
sing and bitternesse, they: fete are swift
to shed bloud, destruccyon & wretchednes
are in their wayes, and the way of peace
haue they not knowen, there is no feare
of God befoze their eyes. And in another **Rom. xi.**
place S. Paule wyrteth thus: God hathe **Gala. iii.**
wrapped all nacions in vnbeliefe, that he
myghte haue mercye on all. The Scryp- **Ephe. ii.**
ture sheweth vnder sinne, that the pro
mise by the fayth of Iesus Chyfte, shuld
be geuen vnto them y beleue. S. Paul in
many places paynteth vs out in oure co
lours, calling vs y children of the wrath
of god, when we be borne: sayinge also y
we cannot thinke a good thought of our
selues,

The .j. part of the Sermon.

selues, much lesse canne we saye well, or
do wel of oure selues. And the wyse man
sayth in the booke of Proverbes: the iuste
man falleth. vii. tymes a daye. The most
cried & approued man Job, feared all his
wozkes. S. John the baptist, beyng sanc-
tified in his mothers wombe, and prayled
besoze he was bozne, beyng called an
Angel, and great besoze the Lorde, filled
euen from his birth with the holy ghost,
the preparer of the waye for our sauoure
Chyste, and commended of our sauoure
Chyste, to be moze then a prophete, & the
greatest that euer was bozne of a womā:
yet he playnely graunterh that he had
nede to be washed of chyste, he woꝛthely
extollet & glozifieth his Lorde & maister
chist, and humbleth him selfe as vnwoꝛ-
thy to vn buckle his shooes, and geueth
all honoure and gloꝛye to God. So doeth
saynte Paule, bothe ofte and euidentlye
confesse him selfe, what he was of hym
selfe, euer gevinge (as a moſte saythfull
seruaunte) al prayle to his maister & sau-
our. So dothe blessed Saynte John the
Euangelist, in the name of hym self, and
of all other holye menne (be they neuer so
iuste) make this open confessio: yf we say
we

Of the misery of man.

we haue no sinne, we deceiue our selues
and the trueth is not in vs: if we knowe
ledge oure synnes. God is saythfull & iust
to forgiue vs our sinnes, and to cleanse vs
from al vnrightheousnes: yf we saye, we
haue not synned, we make hym a lyer, &
hys woꝛde is not in vs. Wherefoze the
wise mā in the booke called Ecclesiastes
maketh this true & generall confessyon:
there is not one iust man vpon the earth
that doeth good, and sinneth not. And S.
Dauid is ashamed of his synne, but not
to confesse hys synne. Howe oft, how ear
nestly, and lamentablye dothe he desyre
Gods greate mercye, for hys greate of
fences, and that God shuld not entre into
iudgement with hym. And agayn, howe
wel weigbeth this holy man hys synnes
when he confesseth that they be so many
in numbꝛe, & so hyd, and harde to vnder
stande, that it is in maner vnpossible to
knowe, vtter, or numbꝛe them. Where
foze, he haungeth a true, earnest, and depe
contemplacion and consyderacion of hys
synnes, & yet not comming to the botome
of them, he maketh supplication to God
to forgiue him his pryuy secret hyd syn
nes: to the knowledge of the whyche, he
cannot

Eccle. vii.

Psalm. li.

Psalm. ciii.

Psalm. xli.

The .j. part of the Sermon.

cannot atteyne vnto. He wepeth ryghtly by his synnes from the originall roote, & spring head, perceauyng inclynacyons, prouocations, styringes, styngynges, buddes, bzaunches, dregges, infectyons, tasses, felinges, & fentes of them to continue in him still. Wherefore he sayth: marke & behold, I was conceived in synnes, he saith not sinne, but in the plurall numbze, synnes, soasmuche as oute of one (as fountayne) springeth all the rest. Our sauour chryst sayth: there is none good but God, and that we canne do nothing that is good withoute hym, no; no man can come to the father but by hym. He commaundeth vs all to saye that we be vnprofitable seruautes, when we haue don al that we can do. He preferreth the penitente Publicane, before the proude, holy, and glorious Pharisey. He calleth him selfe a Whisition, but not to the that be whole, but to theym that be sicke, and haue nede of his salue for theyr soze. He teacheth vs in oure prayers to reknowledge our selues synners, & to aske ryghteousnes & deliuerance from all euyles at our heauenlye fathers bande. He declareth that þe synnes of our owne hartes

Psalm. li.

Marke. x.

Luke. xlii

John. xv.

Luke. xlii.

Luke. xlii

Math. ix.

Of the misery of man.

do defyle oure owne selues. He teacheth Math. xxi.
that an euill woꝛde oꝛ thoughte, deser-
ueth condempnacion, affyrmyng that
we shall geue an accompte foꝛ euery
idle woꝛde. He sayth he came not to saue Math. xv.
but the sheepe that were utterly lost and
cast a waye. Therfore se we of the proud
iuste, learned, wyse, perfecte, and holye
Phariseys were saued by hym, because
they iustified theym selues by theyꝛ coun-
terfeite holynesse befoꝛe men. Whers-
foꝛe good people, let vs be ware of suche
hypocrisie, bayne gloꝛye, and iustifying
of our selues. Let vs loke vpon our feete,
and then downe pecockes fethers, down
proude hearte, downe vyle claye, fragile
and brittle vessels.

The second parte of the

Sermon of the misery of man.

Ifasmuche as the true knowe-
ledge of oure selues, is verye ne-
cessarye to come to the ryghte
knowledge of **G D D**, ye haue hearde
in the laste readyng, howe humblye all
godly menne alwayes haue thought of
them selues: and so to thinke and iudge
of them selues, are taughte of **G D D**
theyꝛ

Galath. v.

they? creatour by his holye worde. For
of our selues we be crabbe trees, that
can brynge forth no appels, we be of our
selues of such earth, as can brynge forth
but wedes, netles, byambles, bypers, coe
cle, & darnell. Our frutes be declared in
the .v. chapt. to the Gala. We haue ney
ther faith, charitie, hope, pacyence, cha
stite, no? any thyng els, that good is but
of God, and therefore these vertues be
called there, the fruytes of the holy gho
and not the frutes of man. Let vs there
fore acknowledge our selues befoze God
(as we be in dede) myserable and wret
ched sinners. And let vs earnestlye repen
and humble our selues hartelye, and crye
to god for mercye. Let vs all confesse
with mouth and heart, that we be full of im
perfections. Lette vs knowe oure owne
wozkes, of what imperfection they be
and then we shall not stande solyshly and
arrogantly in our owne conceiptes, nor
challenge any parte of iustificatio by our
merites or wozkes. For truelye there be
imperfections in oure best wozkes: we
doe not loue God soo muche as we are
bounde to do, with all oure hearte, minde
and power: we doe not feare Godde
much

For as we oughte to doe: we doe not
pray to God, but with great and many
imperfections: we grieve, sorrowe, be-
lieve, love, and hope imperfectly: we
speake, thinke, and do imperfectly: we
fighte agaynst the devyll, the world, and
the flesh, imperfectly. Let vs therfore,
not be ashamed to cōfesse playnely our
state of imperfection: yea, lette vs not be
ashamed to confesse imperfectyon, even
in all our owne best workes. Let none
of vs be ashamed to saye wth holye S^r Pe-
ter: I am a synnfull man. Let vs all saye Luke. 9.
wth the holye p^rophete Danyel: we have sinned
wth our fathers, we have done
unlawfully, and dealt wickedly. Lette vs all
make ope confession wth the p^robygall
sonne, to our father, & say wth hym, we
have sinned agaynst heauen & before the
(O father) we are not worthy to be cal-
led thy sonnes. Let vs all say, wth holye
Baruch: O lord our God, to vs is wo^rd. Baruch. 4.
thelpe ascribed shame and confusion. & to
thee, righteousness: we have synned, we
have done wickedly, we have behaved
ourselves ungodly, in al thy righteous-
nesse. Let vs all say wth the holye p^ro-
phete Daniell, O Lord, righteousness belongeth

The second part of the Sermon.

Belongeth to the, vnto vs belongeth con-
fusion. We haue sinned, we haue bene
naughty, we haue offended, we haue fled
from the, we haue gone backe from all
thy preceptes, and iudgements. So wee
fearre of al good men in holye scripture,
to humble our selues, & to exalte, extoll,
praise, magnifie, and glorifie god. Thus
we haue heard howe euill we be of our
selues, howe of oure selues, and by oure
selues, we haue no goodnes, helpe, nor
saluation: but contrary wise, sinne, dam-
nation, and death euerlasting: which, if we
depely weigh & consider, we shall the bet-
ter vnderstand the greates merce of god,
and howe our saluation cometh only by
Christe. For in oure selues (as of oure
selues) we finde nothinge, whereby we
maye be deliuered from this myserable
captiuitie, into whiche we were caste,
through the enuy of the deuyl, by breake-
king of gods commaundemente, in oure
first parent Adam. We are al become vn-
cleane; but we all are not able to cleanse
oure selues, nor to make one another, or
vs cleane: We are by nature the chyldren
of Gods wrath, but we are not able to
make our selues the chyldren inheriting
condemnation.

2. Cor. 13.

Psalm. 1.

1. Cor. 15.

Eph. 2.

1. Cor. 15.

disposited

1. 3

Of the miserie of man.

of gods glozy. We are shepe that runne
astray, but we cannot of oure owne pow-
er come agayne to y^e shepefolde, so greate
our imperfectiō and weakenes. In our
selues therfore may not we glozy, which
(of oure selues) are nothinge but synfull.
Neither we may reioyce in anye woꝝkes
that we do, whych all be soo vnperfecte &
impure, that they are not able to stande
befoze the righteous iudgement seate of
god, as y^e holy prophete Dauid sayth: en-
ter not into iudgement wth thy seruante
(O lord) for no man that lyueth, shal be
founde ryghteous in thy syghte. To god
therfore must we flee, oꝛ els shall we ne-
uer finde peace, rest & quietnes of consci-
ence in our hartes. For he is the father of
mercies, & god of al consolation. He is y^e
lord, wth whom is plenteous redempty-
on. He is that god, whych of hys owne
mercy sauetb vs, & setteth oute hys cha-
ritie & excedinge loue towarde vs, in y^e
of hys own voluntary goodnes, whē we
were perished, he saved vs, and prouided
an ouerlastinge kingdome for vs. And all
these heauely treasures are geuen vs, not
of oure owne desertes, merites, oꝛ good
deedes (whych of our selues we haue none)

C. ii.

but

1. Peter. iii.

Psal. cxviii.

2. Corin. ii.

Psal. cxxx.

The first part of the Sermon.

John. i.

1. Peter. ii.

John. i.

John. viii.

Hebr. viii.

Math. i.

but of his mere mercye freelye. And for
whose sake. Trulye for Jesus Chryste
sake, that pure and vndefyled lambe of
God. He is that dearelye beloued sonne,
for whose sake god is fullye purged, sa-
tisfied, and sette at one wyth man. He is
the lambe of God, whiche taketh awaye
the synnes of the worlde: of whom onely
it maye be trulye spoken, that he dyd all
thynges wel, & in his mouth was founde
no craft nor subtiltie. None but he al-
one may say: the pryncce of the worlde
came, & in me he hath nothyng. And he
alone may saye also: whiche of you shall
reproue me of anye faulte? He is y^e hygh
& euerlastinge priest, whiche hath offered
him selfe ones for all, vpon the aulter of
the crosse, and with that one oblatyon,
hath made perfecte for euermore, they
that are sanctified. He is the alone me-
diatour betwene God and man, whiche
payed our ranfome to god, wth his owne
bloud, and with that hath he censed vs
all from synne. He is the phisition whiche
healeth all our diseases. He is that sauy-
our, whiche saueth his people fro all their
synnes. To be shorte, he is that flowyng
& most plenteous fountayne, of whose
fulnesse,

all we haue receaued. For in hym
alone, are all the treasures of the wyse-
dome and knoweledge of GOD hidden.
And in hym and by hym haue we scome
god the father all good thynges pertey-
ninge eyther to the bodye or to the soule.
O how muche are we bounde to this our
heauenlye father, for his greate mercyes
which he hath so plenteously declared vnto
vs in Chyste Iesu our lord and saui-
our: What thanks worthy and suffici-
ent can we geue to hym: Let vs all with
one accorde burst out with ioyful voyces,
ouer praisinge and magnifynge this lord
of mercye for his tender kyndnes shewed
to vs in his dearelye beloued sonne Iesus
Chyste our Lorde.

Hytherto haue we harde what we are
of oure selues: verelye synfull, wretched,
and damnable. Agayne, we haue harde
howe that of our selues and by our selues
we are not able eyther to thinke a good
thought, or worke a good dede, so that
we can finde in our selues no hope of sal-
uation, but rather whatsoeuer maketh
vnto oure destruction. Agayne, we haue
heard the tender kyndnesse & greate mer-
cy of god the father towards vs, and how

The .ij. parte of the Sermon.

beneficiall he is to vs. for chrystes sake
wythoute our merites or desertes, euen
of his own mere mercie and tender good-
nes. Nowe, howe these exceedinge great
mercyes of god, let abyde in Chryste Je-
su for vs, be obtayned, and howe we be
deliuered frome the captiuitie of sinne,
death, and hel, it shall be moze at large (in
gods helpe) be declared in the nexte Ser-
mon. In the meane season, yea, and at all
tymes, let vs learne to knowe our selues
our frailtye and weakenes, without any
crakynge or boasting of our owne good-
dedes and merites. Lette vs also knowe
lege the exceedingng mercye of GOD to-
wardes vs, and confesse that as of oure sel-
ues commeth al euyl & damnacion, so like-
wise of him commeth all goodnes and sal-
uation, as god him selfe sayeth by the pro-
phete **Dee. 30.** **O** Israell, thy destruction
cometh of thy selfe, but in me onely is
thy helpe and comfort. If we thus hum-
blye submitte oure selues in the syghte of
god, we maye be sure that in the tyme of
his visitacion, he wil lifte vs vp vnto the
kingdome of his dearelye beloued sonne
Chryste Iesou our Lowe: to whom wyth
the father and the holge ghoſte, be all
honoure

Dee. xlii.

Of the miserie of man.

honoure and glorie for ever. Amen.

A Sermon of the saluacion

of mankynde by onely Chyestes sure

sauioure, from synne and death

euverlastyng.

Because all men be sinners
and offendours agaynst
God, and breakers of his
lawes & commaundementes,
therfore can no man by his

owne actes, workes, and dedes (seme
they neuer so good) be iustified, and made
ryghteous before God: but euery man
of necessitye is constrained to seke for an
other ryghteousnesse for iustification to
be receyued at Goddes owne handes,
that is to saye, the forgiuenes of his syn-
nes and trespasses, in suche thynges as
he hath offended. And this iustification
or rightousnesse, whiche we so receyue
by Gods mercie, and Chyestes
merites embraced by faythe, is taken
accepted, and allowed of God for
oure perfect and full iustification. For this
more full vnderstandynge hereof, it is
oure

The j parte of the Sermon.

our partes and due tye, ever to remembre
the gracte mercede of God, howe that (all
the worlde beyng wrapped in sinne, by
breaking of the lawe) god sent his onely
sonne our sauour chryst into this worlde
to fulfil the lawe for vs, and by shedding
of his moste precious bloude to make a
sacrifice and satisfaction, or (as it maye be
called) amendes to his father for oure sin-
nes, to allwaie his wrath and indigna-
cion conceaued agaynst vs for the same.
Insomuche that Infantes beyng bapti-
sed, and dyinge in theyr infancie, are by
this sacrifice washed frome theyr sinnes,
broughte to Gods fauoure, and made his
children and inheritores of his king-
dome of heauen. And they whiche in a
fewe dedes doe sinne after their Baptisme,
when they tourne agayne to God vnfa-
redlye, they are lykewyse washed by this
sacrifice frome their sinnes, in suche sorte,
that there remaineth not anye spotte of
sinne that shalbe imputed to theyr damp-
nation. This is that iustification or righ-
teousnes, whiche sainte Paule speaketh
of, when he sayth: no man is iustified by
the workes of the lawe but freely by faith
in Iesus chryst.

the efficacye
of Christes
passion and
oblation.

Gala. ii.

Objection.

An answer
where.

And againe he sayeth we beleue in Iesu
Christe, that we be iustified frely, by the
sayth of Christe, and not by the woꝝkes
of the lawe, because that no man shalbe
iustified by the woꝝkes of the lawe. And
althoughe this Justification be free vnto
vs, yet it cometh not so frely vnto vs,
that there is no raunsome payed therfoze
at all. But here maye mannes reason be
astonded, reasonyng after this fashon: if
a raunsome be payed foꝝ our redemption
then is it not geuen vs frely. Foꝝ a pryso-
ner that payeth his raunsome, is not let
go frelye, foꝝ yf he goe frely, then he go-
eth wythout raunsome: foꝝ what is it els
to goe frelye, then to bee set at lybertye,
wythoute payment of raunsome.

This reason is satisfied by the greate
wysedome of God, in this misterye of our
redemption, who hathe so tempered his
iustice & mercye together, that he woulde
neyther by his Justice condemne vs vnto
the everlasting captiuitye of the deuyl, &
his pryson of hell remediless foꝝ ever,
wythoute mercye, noꝝ by his merete deli-
uer vs clerely without iustice oꝝ paymēt
of a iuste raunsome: but wyth his endles
mercye, he iayned his moſte bygights and

C. b.

squall

equal iustice, his great mercye he thewed
vnto vs in deliuering vs from our former
captiuitie, wthoute requiringe of anye
raunsome to be payed, or amendes to be
made, vpon our partes: w^{ch} thyng by
vs had bene impossible to bee done. And
whereas it laye not in vs y^e to doe, he pro-
vided a raunsome for vs, that was y^e most
p^{re}ciours body and bloud of his owne most
dere & best beloued sone Iesu ch^{ri}st, who
besides this raunsome fulfilled the lawe for
vs perfectly. And so the Iustice of God and
his mercye did embrace together, and ful-
filled the mystery of our redemption. And
of this Iustice, & mercye of God, knitt toge-
ther, speaketh S. Pauls, in the .iii. chap.
to the .Ro. All haue offended & haue neede
of the glo^{ry}e of God, but are iustified fre-
lye by his grace, by the redemptioⁿ, w^{ch} is
in Iesu Ch^{ri}ste, whom God hath sette
for^t he vnto vs, for a reconciler, and peace
maker th^{ro}ughe saythe in his bloude, to
shewe his righteousnes. And in the .v. chap
ch^{ri}ste is the ende of the lawe, vnto ryg^ht
eousnes, to euerye manne that beleueth.
And in the .vi. Chap. That which was
impossible by the lawe, inasmuche as it
was weake by the fleshe, god sending his

Rom. iii.

Rom. v.

Rom. vi.

none sonne in the similitude of sinfull
flesh, by sinne, damned Sinne in the flesh
that the righteousnes of the lawe might
be fulfilled in vs, whiche walks not after
the flesh, but after the spirit.

In these foresayd places, the apostle toucheth
specially thre thynges, whych must
goe together in oure iustification. Upon
gods parte, his greates mercede and grace,
upon chrystes parte, Justice, & is, the sa-
tisfaction of gods Justice, or the pryce of
our redemption by the offering of his bodye
& shedding of his bloude, wyth fulfillinge
of the lawe perfectlye and thoroughly: and
upon oure parte, true & lively faith, in the
merites of Iesu Chryste, which yet is not
ours, but by gods working in vs. So that
in our iustification, is not only gods mer-
cie & grates, but also his iustice which the
apostle calleth the iustyce of god, and it co-
sisteth in paying our ransom, and fulfil-
lynge of the lawe: and so the grace of god
doeth not shut oute the iustyce of God in
our iustification, but onely shutteth oute
the iustice of man, that is to saye, the iu-
stice of oure woorkes, as to be merytes of
deseruing, our iustification. And therefore
St. Paul declareth here nothing upon the
be-

The .j. part of the Sermon.

behalfe of man concerninge his iustifica-
tion, but only a true & lively sayth, which
neverthelesse is the gyfte of GOD, and
not mans onely worke wythoute God.

*Howe it is
to be vnder-
stande that
sayth iusti-
fyeth sayth
as woordes* And yet that sayth doth not shut oute re-
pentance, hope, love, dreade, & the feare
of God, to be ioyned with sayth in euery
man that is iustified: but it shutteth them
out from the office of Iustifyinge. So that
although they be all present together in
him that is iustified, yet they iustifie
not altogether. For that saith also doth
not shut oute the iustyce of our good wo-
rkes, necessaerlye to be done afterwarde
of duetye towarde god, (for we are most
bounden to serue god in doing good dedes
commaunded bi him in his holy scripture
all the dayes of our lyfe:) But it excludeth
theym so, that wee maye not do theym to
this intent, to be made good by doynge
of theym. For all the good woordes that
we can doe be vnperfecte, and therefore
not able to deserue oure Iustification:
But oure Iustification doth come freelye
by the mere mercye of god, & of so great &
free mercye, that whereas all the worlde
was not able of theyr selues, to pay any
parte towarde their ransome, it plea-

sed our heauenly father of his infinite
mercy without anye oure desert or deser-
uynge, to prepare so; vs the mooste pce-
ous re welles of Chyestes bodye & bloude,
whereby our ransome mighte be fullye
pated, the lawe fulfilled, and his Justice
fully satisfied. Soe that Chyeste is now
the ryghteousnesse of all them that true-
ly do beleue in hym. He so; them payed
their ransome by his death. He so; them
fulfilled the lawe in his life: so that now
in him, and by him, euerye true christian
ma may be called a fulfiller of the lawe,
soasmuch as y whiche they infirmittie
lacketh, Chyestes iustye hath supplied.

The seconde parte of the

Sermon of Saluation.

Ye haue hearde of whome all men
oughte to seeke they iustification
and righteousnesse, and howe also
this righteousnesse cometh vnto men
by Chyestes death and merytes.

We heard also, howe that thre thynges
are requyred to the obtaynyng of oure
righteousnesse: that is, Goddes mercy,
Chyestes Justice, and a true and a liuely
sayth, out of the whiche sayth, springeth
good woikes. Also before was declared

at

Galath. iiii.

Eph. ii.

Actes. x.

at large that noo man can be iustified by his owne good woikes; that no man fulfilleth the lawe accordyng to the full request of the lawe. And S. Paule in his Epistle to the Galat. pzoneth the same laying thus: If there had bene any lawe geuen which coulde haue iustified, verely, righteousness shoulde haue ben by the law. And again he saith: yf righteousness be by the lawe, then Christ dyed in vayne. And again he saith: you that are iustified by the law, are fallen a waye fro grace. And furthermo he writeth to the Eph. on this wise: by grace are ye saved through faith, & that not of your selfe, for it is the gifte of god, & not of woikes, lest anye man shoulde glorye. And to be shorte, the summe of all Pauls dysputation is this: yf iustice come of woikes, the it cometh not of grace: & yf it come of grace, then it cometh not of woikes.

And to this ende tendeth all the Propheies, as Sainte Peter saith in the ten of the Actes. Of Christ al the Propheies (saith Sainte Peter) doe witnesse, that through his name, all they that beleue in hym, shall receiue & remission of synnes.

And after thys wyse to be iustified onely

ely by thys true & lively faith in chryst, ^{faith only}
 becometh all the old & ancient auctours ^{iustifieth in}
 both greekes and Latines. Of whome I ^{the doctrine}
 will specially rehearse three, Hierarchie, ^{of olde doc-}
 Basill, and Ambrose. Saynte Hierarchie ^{tours.}
 sayeth these wordes playnely in the .ix.
 Canon upon Mathewe: Faith onely iu-
 stifieth. And Saynte Basill a greeke auc-
 thor, writeth thus: Thys is a perfecte
 and a whole reioysinge in God, when a
 man avaunceth not hymself, for his own
 righteousnes, but knowlegeth hymselfe
 to lacke true iustice and ryghteousnesse,
 and to be iustified by the onely saythe in
 Chryst. And Paul (sayeth he) doeth glorye
 in the contempt of his owne ryghteous-
 nesse, and that he looked for the ryghte-
 usnesse of god by sayth. These be the be-
 y wordes of S. Basill. And S. Ambrose
 a Latine auctoure sayeth these wordes:
 this is the ordinaunce of god, y^e he whiche
 beleue in Chryst, shoulde be saued wth
 out woorkes, by sayth onely, freely recey-
 ving remission of hys synnes. Consider
 diligently these wordes: withoute wo-
 rkes by sayth onely, freely we receive re-
 mission of oure synnes. What canne be
 spoken more playnely then to saye:
 that

Philipp. iii.

nois. C. l. v.
 21. 11. 12. 13.
 14. 15. 16. 17.
 18. 19. 20. 21.

that freely without woorkes, by sayth
onely, we obtain remission of our sinnes.
These and other like sentences, that we
be iustified by faith onely, freely, & with-
oute woorkes, we doo reade oft tymes in
the most best and aunciente wyters. As
beside Hillarie, Basill, and S. Ambrose
before rehearsed, we reade the same in
Origene, S. Chrysostome, S. Cyprian,
S. Augustine, Prosper, Decumentius,
Phocius, Bernardus, Anselme & many
other auctours, Greke & Latine. Neuer-
thelesse, this sentence, that we be iustified
by sayth onely, is not so meane-
thim, that the said iustifying faith is a-
lone in mā, withoute true repentance,
hope, charitie, dreade, & the feare of God
at any time and season. For when they
say that we be iustified freely: they mean
not that we shoulde or might afterwarde
be idle, & that nothyng shoulde be requy-
red on our partes afterwarde. Neyther
they meane not soo to be iustified with-
out good woorkes, that we shoulde do no
good woorkes at all, lyke as shalbe more
expreslyd at large hereafter. But they
saying, y we be iustified by sayth onely,
freely, & without woorkes, is spoken for

Faith alone
how it is
to be vnder-
stande.

take a way clerely a merite of our woꝝ
 kes, as beinge vnable to deserue our iu-
 stification at Gods handes, and thereby
 most playnely to expresse the weakenes
 of man, & the goodnes of God: the great
 infirmittie of our selues, and the myghte
 and power of God: the imperfectnes of
 our owne woꝝkes, and the moſte abound-
 yant grace of our sauour Chꝛyste. And
 therefore wholly to ascrybe the merite &
 deseruyng of our iustificatio, vnto Chꝛyste
 only, and his moſte precious bloude the
 mynge. This sayth the holly ſcripture
 teacheth: thys is the ſtronger rocke and
 foundation of Chꝛiſtian religion: thys
 doctrine all olde and auncient auctoures
 of Chꝛiſtes church do approue: thys doc-
 trine auunceth and ſetteth foorth the
 true gloꝝy of chꝛiſt, & beateth downe the
 vaine gloꝝy of man: this, whoſoever be-
 lieveth, is not to be coupted for a chꝛyſtian
 man, not for a ſetter foꝛth of chꝛyſtes gloꝝy,
 but for an aduerſary to chꝛyſt and his
 goſpell, and for a ſetter foꝛth of mens
 vaine gloꝝy. And although this doctrine
 be neuer ſo true (as it is moſte true in
 dede) yet we be iuſtified freely withoute all
 merite of our owne good woꝝkes (as S.

the profite
 of the doc-
 trine of ſaith
 onely iuſti-
 feth.

what they
 be that im-
 pugne the
 doctrine of
 ſaith onely
 iuſtifieth.

D. 1.

Paul

I declaraci^{on} of this doctryne
 Faith with out woꝝkes
 Justifyeth. **W**hiche doth expresse it) & freelye, by thys
 lively and perfect faith in Christ only (as
 chauncient auctours vse to speake it :) y^e
 this true doctrine must be also truly un-
 derstande, & most plainly declared, leasse
 carnall men should take vnjustlye occasi-
 on thereby, to liue carnally after the ap-
 petite & wyll of the worlde, the fleshe,
 the deuyl. And because no man should
 erre by mistakynge of thys doctryne, I
 shall playnely and shortly so declare the
 ryght vnderstandynge of the same, that
 no man shall iustly thynke, that he maye
 thereby take any occasion of carnall liber-
 tie, to folowe the desyres of the fleshe, or
 y^e thereby any kinde of sinne shalbe comit-
 ted, or any vngodly liuynge y^e more vbled.
First, you shall vnderstand, that in our
 iustification by Christe, it is not all one
 thyng, the office of God vnto man, & the
 office of man vnto God. Justification is
 not the office of man, but of God. For
 man can not make hym selfe ryghteous
 by his owne woꝝkes, nether in parte, nor
 in the whole, so, that were the greatest
 arrogancie and presumptioⁿ of man, that
 Antichrist coulde set vp agaynst God, to
 affirme that a man myghte by his owne
 woꝝkes

woorkes take away and purge bys owne
 finnes, and so iustifye hym selfe. But in
 justification, is the office of God onelye, Justificati
on is the of
fice of god
onelye.
 and is not a thyng whych we render un-
 to hym, but whiche we receaue of hym:
 not whiche we geue to him, but whiche we
 take of him, by his free mercye, and by
 the onely merites of hys most dearely be-
 loued sonne, our onely redeemer, sayoure
 and iustifyer Jesus Chryst. So that the
 true vnderstandyng of this doctrine: We
 be iustified frely by faith, withoute wo-
 rkes: or that we be iustified by saythe in
 Chryst onely: is not, that thys our owne
 act, to beleue in Chryst, or thys our faith
 in Chryst, whych is within vs, doeth iu-
 stifye vs, and deserue oure iustifycatyon
 vnto vs (so: that were to coumpt our sel-
 ues to be iustified by some acte or vertue
 that is within our selues:) but the true
 vnderstandyngs and meanyng thereof
 is, that although we heare gods worde,
 and beleue it, although we haue sayth,
 hope, charitie, repentaunce, dreade, and
 feare of G D D wythin vs, and dooe
 neuer so manye good woorkes there-
 vnto: yet we muste renounce the me-
 rite of all oure sayde vertues of saythe,
 hope,

The.ij part of the Sermon.

hope, charitie, and all our other vertues
and good dedes, whiche we eyther haue
done, shall do, or can do, as thynges that
be farre to weake, and insuffyciente, and
vnprefecte, to deserue remysyon of our
synnes, and our iustification, & therefore
we must trust onely in Gods mercy, and
that sacrifice whiche our hygh priest, and
sauiour Chyste Jesus the sonne of God
once offered for vs vpon the crosse, to ob-
teyne thereby Gods grace & remysyon,
as wel of our originall sinne in baptisme,
as of all actuall sinne committed by vs
after our baptisme, yf we truely repent
and turne vnfainedlye to hym agayne.
So that as Sainte John Baptiste, al-
though he were neuer soo vertuous and
godly a man, yet in this matter of for-
giuynge of sinne, he did put the people to
hym, and appointed them vnto Chyste,
sayinge thus vnto them: Behold, yonder
is the lambe of God, whych taketh away
the synnes of the worlde: euen soo, as
greate & as godly a vertue as the lyuely
faith is, yet it patteth vs from it selfe,
& remitteth or appointeth vs vnto chyste
so; to haue onely by him remission of our
synnes, or iustification. So that our sayth

John. 1.

Of Saluacion.

in Chryſt (as it were) ſayth vnto vs thus:
it is not I that take awaye youre ſinnes,
but it is chryſt onelye, and to him onelye I
ſende you for that purpoſe, forſakyng
therein all youre good vertues, wordes,
thoughtes, and woꝝkes, and onelye put-
tinge your truſte in Chryſte.

C The thyrde parte of the
Sermon of Saluacion.

I haue bene manifeſtlye declared
vnto you, that no man canne ſulſyl
the lawe of God, and therefore by
the lawe all men are condempned: wher-
vpon it ſolowed neceſſarelye, that ſome
other thinge ſhoulde be required for oure
ſaluacion, than the lawe: and that is, a
true and a liuely fayth in chriſt, bringing
forth good woꝝkes, and a lyfe accordyng
to goddes commaundementes. And alſo
you hearde the auncyent auctours myn-
des of this ſaying, ſayth in chryſte onelye
juſtifieth man, ſo playnely declared: that
you ſee that the verie true meanynge of
this propoſition or ſayinge: We be iuſti-
fied by fayth in chryſte onelye: (accordyng
to the meaning of the olde auncient auc-

four is this: we put our sayth in Chyſt
that we be iuſtified by hym onelye, that
we be iuſtified by gods free mercye, and
the merites of our ſaniour Chyſte onelye
or bi no vertue or good worke of our owne
that is in vs, or that wee canne be able to
haue or to doe, ſo to deſerne the ſame
Chyſt hym ſelfe onelye beinge the cauſe
meritorious thereof.

Here you perceaue manye wordes to
be vſed, to auoyde contencion in wordes
wyth them that delight to bzaule about
wordes, and alſo to ſhewe the true mea-
ninge, to auoyde euill takynge and miſ-
vnderſtandynge: and yet peraduenture
all wyl not ſerue wyth them that be con-
tencious: but contenders wyl euer ſoꝝge
matter of contencion, even when they
haue none occaſion thereto. Not wyth-
ſtandynge, ſuche bee the leſſe to be paſſed
vpon, ſo that the reſt maie profit, whyche
wyl be moꝝe deſirous to knowe the
trueth, then (when it is playne enough)
to contende aboute it, and wyth contem-
ptuous and captious cauillaciōs, to obſcure
and darkenne it. Trueth it is, that our
owne woꝝkes doe not iuſtifie vs, to
ſpeake properlye of oure Juſtification:

that

that is to say) our woꝝkes do not merite
deserue remission of oure sinnes, and
make vs of vniuste, iuste befoze God: but
God of his mere mercye, thzough the on-
ly merites and deseruinges of his sonne
Iesus Chyste, dothe iustifye vs. Neuer-
thelesse, because sayth doth directly sende
vs to Chyste for remission of our sinnes
and that by saythe geuen vs of God, we
embrace the promise of gods mercye, and
of the remission of oure sinnes, (whyche
thyng, none other of oure vertues oz
woꝝkes properly doth) therefore scripture
saith to saye, that saythe wythout woꝝkes
doth iustifye. And sozasmuche, that it is
all one sentence in effecte to saye: saythe
wythoute woꝝkes, and onely sayth dothe
iustifye vs, therefore the olde auncyente
fathers of the Church, frome tyme to
tyme haue vttered our iustification with
this speache: Onely saythe Iustifieth
vs: meanyng none other thyng then
saynte Paule meante, when he sayde
saythe wythoute woꝝkes Iustifyeth vs.
¶ And because all this is broughte to
passe, thzough the onely merites
and deseruinges of our Sanyoure
Iesus Chyste.

chryste, and not throught oure merites, or
throughte the merite of anye vertue that
we haue wythin vs, or of any woꝝk that
commethe frome vs: therefore, in that re-
specte of merite and deseruinge, wee for
saue (as it were) altogether agayne, faith
woꝝkes, and all other vertues. For oure
owne imperfection is so greate, throught
the corruption of oꝝygynall sinne, that all
is imperfecte that is, wythin vs, saythe
charite, hope, dreade, thoughtes, woꝝ-
des, and woꝝkes, and therefore not apte
to merite and deserue anye parte of oure
iustificatyon for vs. And this fourme of
speaking vse we, in the humblinge of oure
selues to GOD, and to geue al the gloꝝy
to our sauour chryste, which is best woꝝ-
thy to haue it.

¶ Here you haue hearde the office of god
in our iustificatyon, and how we receaue
it of him frelye by his mercye, wythoute
oure desertes, throughte true and lyuely
faith. Now you shal heare the offyce and
duty of a Chrystian manne vnto GOD,
what we oughte on oure parte to render
vnto GOD agayne, for his greate mercye
and goodnes. Oure offyce is, not to passe
the tyme of this pꝛesent lyfe vnfruitfully

and

and ydlye, after that we are baptised or they that
justified, not carynge howe fewe good they that
wozkes we do, to the gloze of God, and only iustifi-
fytte of our neighbours: muche lesse is eth, do not
oure offyce, after that we be once made teach carna-
chrystes membes, to lyue contrary to the libertie, or
same, makynge oure selues membes of that we
the deuyl, walkynge after his inticemen shuld do no
tes, and after the suggestiōs of the woꝛld good woꝛ-
and the fleashe. whereby we knowe that kes.
we doe serue the woꝛlde and the deuyl,
and not GOD. For that saythe, whyche
dyngeth soꝛthe (wythoute repentaunce)
eyther euyl woꝛkes, or no good woꝛkes,
is not a ryghte, pure, & lyuely sayth, but a
dead, deuelysh, counterfait, & fayned faith
as Saynte Paule and, S. James call it.
For euen the deuyls knowe and beleue, The deuyls
that chryste was boꝛne of a virgin, that haue sayth.
he fasted fourty dayes, and fourty nights but not the
wythout meate & dynk, that he wrought true saythe.
all kynde of miracles, declarynge hym
selfe to be verie God. They beleue also,
that Chryste soꝛ oure sakes suffered moſte
paynesfull death, to redeme vs from euer-
lastynge deathe, and that he rose agayne
frome deathe the thyrde daye: they beleue
that he ascended into heauen, and that
D. v. he

The .iiij. part of the sermon.

he sitteth at the ryght hand of god the fa-
ther, & at the last end of this woꝛlde, shall
come agayne & iudge both the quick and
the deade. These articles of our sayth the
devils beleue, & so they beleue al thynges
that be wꝛyten in the newe & olde Testa-
ment to be true: and yet soꝛ al this sayth,
they bee but deayls, remayninge still in
theyꝝ damnable estate, lacking the verye
true and in true chꝛystian sayth. Foꝛ the ryght & true
chꝛystian sayth is, not only to beleue that
holý scripture & al the foꝛesayd articles of
our sayth are true: but also to haue a sure
trust and cōfidence in gods mercýful pꝛo-
mises, to be saued from euerlastyng dam-
nation by Chꝛyst, whereof doth folow we a
louynge harte, to obey his commaundmen-
tes. And this true chꝛystian faith, neiether
any deuyl hath, noꝛ yet anye man, whych
in the outwarde pꝛofession of his mouth,
& in his outwarde receauyng of the sacra-
mentes, in commyng to the church, & in a
other outwarde appearaunces semeth to
be a chꝛystian man, & yet in his lyuynge
dedes, sheweth the contrarie. Foꝛ how
can a man haue this true sayth, this sure
trust & cōfidence in god, that by the me-
rites of chꝛist his synnes be foꝛgeuen, & be

what is the
true and
chꝛystian
saythe.

they that
continue in
enlyuynge
have not
true sayth.

recon

reconciled to the fauour of God, and to be
partaker of the kyngedome of heauen by
Chryst, when he liueth vngodly, and deni-
eth chryst in his dedes: Surely no such vn-
godly man can haue this fayth and truste
in god. For as they know Chryst to be the
only saviour of the worlde: so they know
also, that wycked men shal not enioye the
kingdome of god. They knowe that God
hateth vnrightheousnes, that he will de-
stroye all those that speake vncruely that
those that haue done good works (whiche
can not be done wythout a lyuely faith in
Chryste) shall come forth into the resur-
rection of life, and those that haue done e-
uyl, shal come into resurrection of iudge-
mente: verie well they knowe also, that
to them that be contencious, and to them
that wyl not be obediente vnto the trueth
but wyl obey vnrightheousnes, shal come
indignacion, wrath, and affliction. &c.
Therefore to conclude, consideringe the
infinite benefites of G. O. D. shewed and
giuen vnto vs, mercifully wythout ouer-
desertes, who hathe not onely created
vs of nothyng, and frome a piece of
yle claye, of his infinite goodnes, hathe
exalted

Plam. b.

The.iiij.part of the sermon.

exalted vs (as touchinge oure soule) vnto
his own similitude and lykenes: but also
whereas we were condemned to hell and
deathe euerlasting, hath geuen his owne
naturall sonne, beinge god eternall, im-
mortal, and equal vnto him selfe in pow-
er and gloze, to bee incarnated, and to
take oure mortal nature vpon him, wyth
the infirmityes of the same: and in the
same nature, to suffer most shameful and
paynesfull deathe for oure offences, to the
intente to iustifye vs, and to restore vs
to lyfe euerlastinge: so makynge vs also
his deare beloued chyldren, brethren vnto
his onely sonne our sauour chryst, and
inheritoures for euer wyth hym, of his e-
ternall kyngdome of heauen.

These greate and mercyfull benefites
of God (yf they be wel considered) do ney-
ther minister vnto vs occasion to be idle
to lyue wythout doying any good woorkes,
neither yet styreth vs, by anye means
to doe euill thynges: but contrarie wyse
yf we be not desperate persons, and our
hartes harder then stones, they moue vs
to reder our selues vnto god, wholy wyth
al oure wyll, hartes, might and power
to serue him in all good dedes, obeying

is commaundementes during our liues,
to seeke in all thynges his gloze & honour,
not our sensuall pleasures and vaine glo-
ry, euermore dreading wyllynglye to of-
fende such a mercyfull God and louynge
redemer, in worde, thought, or dede. And
the sayd benefites of God depelye consi-
dered, moue vs, for his sake also to be e-
uer ready to geue our selues to oure ney-
ghbores, and as much as lyeth in vs, to
iudge with all our endeuour, to do good
to euerye man. These be the fruytes of
the true faith, to do good (as muche as ly-
eth in vs) to euerye man. And aboue all
thynges, and in all thynges, to auance
the gloze of god, of whom onely we haue
our sanctification, iustification, saluacy-
on, and redemption. To whome be euer,
gloze, prayse, and honoure, worlde with-
oute ende. Amen.

A thorte declaration of the
true, liuely, & Christian faith.



The first commynge
vnto God (good Christian
people) is through faythe:
whereby (as it is declared
in the last sermon) we be
iustified

Fayth;

A deade
sayth.

James. ii.

titus. i.

1097

justified before God. And least anye man
shoulde be deceaved for lacke of right un-
derstandyng thereof, it is diligently to be
noted, that faith is take in the scripture
two maner of wayes. There is one faith
which in scripture is called a deade faith
which bringeth forth no good woorkes
but is ydle, barren, and unfruitfull. And
this sayth, by the holy Apostle S. James
is compared to the faith of devils, whiche
beleue god to be true & iust, & tremble for
feare: yet they do nothinge well, but all
evyl. And such a maner of faith haue the
wicked & naughty christian people, whiche
confesse god (as S. Paule saith) in theyr
mouth, but denye hym in theyr deedes
being abominable, & without the right
faith, and to all good woorkes reproua-
ble. And thys saythe is a perswasion and
beliefe in mans heart: whereby he know-
eth that there is a God, and agreeth
unto all truth of gods most holys woordes
conteyned in holy Scripture. So that
consisteth onely in beleuyng in the woordes
of God, that it is true. And thys is not
properly called sayth. But as he that
readeth Cæsars Commentaries, bele-
uyng the same to be true, hath thereby

knowledge

knowledge of Cæsars lyfe and notable
 actes, because he beleueth the bystoꝝpe of
 Cæsar: yet it is not properly sayde that
 he beleueth in Cæsar, of whō he loketh
 for no helpe nor benefite: Cuē so. he that
 beleueth that all that is spoken of God
 in the Byble is true, & yet lyueth so vn-
 godly, that he can not loke to enioye the
 promyses & benefites of god: although it
 may be said, that such a man hath a fayth
 and beliefe to the wordes of God, yet it is
 not properly said that he beleueth in god
 & hath such a fayth & trust in God, wher-
 by he may surely loke for grace, mercy, &
 everlasting life at gods hand, but rather
 indignation & punishmēt, according
 to the merites of his wycked life. For as
 is wytten in a booke, entituled to be of
 Didimus, Alexandrinus: forasmuche as
 a man without woꝝkes is deade, it is not
 so with fayth, as a dead man is not a man.
 Whys dead fayth therefore is not the sure
 substantial fayth which saueth synners fayth. A lyuelye
 nother fayth there is in scripture, why-
 che is not as the foresayde fayth, ydle, vn-
 fruitfull, and deade, but woꝝketh by cha-
 rite (as S. Paule declareth) Galath. v. Gala. v.
 as the other baine fayth is called a
 deade

The .j. part of the Sermon.

Dead faith, so may thys be called a quicke
or liuely faith. And this is not onely the
common beliefe of the Artycles of oure
faith, but it is also a sure trust and confy-
dence of the mercy of God, through oure
Lorde Jesus Chyiste, & a stedfastte hope of
all good thynges to be receyued at gods
hande. And that although we, through
infirmities or tēptacion of oure ghostly
nemie, do fall from him by synne, yet
we retorne againe vnto him by true re-
pentance, that he wyll forgene & forget
our offences, for his sonnes sake oure sa-
uiour Jesus Chyiste, & wyll make vs in-
heritours with hym, of his everlastyng
kyngdome, and that in the meane tyme
vntill that kyngdome come, he wyll be
our protectour and defendour in all pe-
rils & daungers whatsoeuer do chaunce.
And that, though sometyme he doth send
vs sharpe aduersitie: yet that euermore
he wyll be a louyng father vnto vs, cor-
rectyng vs for oure synne, but not wyth-
drauyng his mercy synally fro vs, yf we
trust in him, & comit our selues wholly
to him, hange only vpon him, & call vpon
him, redy to obey & serue hym. This is
true, liuely, & vnfeigned christian faith.

Of Faith.

is not in the mouth and outward profes-
sion onely: but it liueth, and fixeth in-
wardly in the heart. And thys saythe is
not wythout hope and trust in God, nor
wythout the loue of God & of oure neigh-
bours, nor wythoute the feare of GOD,
nor wythout the desyre to heare Goddes
woorde, and to folowe the same in esche-
winge euyll, and doyng gladly all good
woorkes.

Thys faith, (as S. Paule describeth *hebr. xi.*)
is the sure ground and foundation of
the benefites whiche we oughte to looke
for and trust to receiue of God, a certify-
cate and sure lookynge for theym, althou-
gh they yet sensiblye appeare not vnto
vs. And after he sayeth: he that commeth
to God, must beleue, bothe that he is, and
that he is a mercyfull rewarde of well
doers. And nothynge commendeth good
men vnto God so muche, as thys assured
sayth, and trust in him. Of this faith thre
thynges are specially to be noted. First,
that thys saythe dothe not lye deade in
the heart, but is lyuely and fructefull in
doynge forth good woorkes.

*These things
are to be
noted of
faith.*

Second, that wythoute it, can no good
woorkes be done, that shalbe accepta-

The first part of the Sermon.

ble and pleasaunt to god. Wherby, what
maner of good woorkes they be, that this
sayth doth byng forth.

Fayth is
ful of good
woorkes.

For the first, as the light cannot be hid
but will shewe it selfe, at one place
or other: So a true sayth cannot be kepte
secrete, but when occasion is offered, it
will breake out, & shewe it selfe by good
woorkes. And as the lyuinge body of a
manne euer exercyseth suche thynges,
as belongeth to a naturall and lyuinge
body, for nourishment and p̄servatyon
of the same, as it hath nede, oportunitie
and occasiō: even so the soule, that hath
a lively faith in it, wyl be doyng alwaye
some good woork, whiche shall declare
that it is liuyng, and wyl be vncoccupied.
Wherfore, when men heare in the scrip-
tures, so hygh commendatyon of sayth,
that it maketh vs to please God, to lyue
wyth God, & to be the chyldren of god: yf
then they phantasie, that they be sette at
libertie from doing all good woorkes, and
may liue as they lust, they trifle wth god
and deceyue themselves. And it is a ma-
nyfest token that they be farre from ha-
uyng the true and lively saythe, and also
farre from knowledg what true saythe
meaneth,

meaneeth. For the verie sure and liuely
christian faith is, not onely to beleue all
thynges of God whych are conteyned in
holy scripture: but also, is an earnestte
trust and confidence in god, that he doth re-
gard vs: & that he is carefull ouer vs, as
the father is ouer the chyld, whome hee
doth loue: & that he wyll be merciful vnto
vs, for his only sonnes sake: and that we
haue our sauiour Christ, oure perpetuall
aduocat & priest, in whose onely merites,
oblation and suffering, we doo trust that
our offences be continually washed and
purged, whensoever we, (repenting tru-
ly) doe returne to him, with oure whole
heart, stedfastly determininge with oure
selues, throught his grace, to obey & serue
him, in keepinge his commandementes,
and neuer to turne back agayne to sinne.
Such is the true faith that the scripture
doth so much commend, the which when
it seeth & considereth what god hath done
for vs, is also moued throught the continual
assistance of the spirite of God, to serue &
please hym, to kepe his fauoure, to feare
his displeasure, to continue his obedient
chylde, the wing thankfulness agayne by
obseruing or keeping his commandements

The first part of the Sermon.

and that freely, for true love chiefly, and not for dread of punishment, or love of temporal reward: considering how we deserve, without our desertings, we have received bys mercy and pardon freely.

ibid. ii.

Jerem. xlii

This true faith will shewe forth itselfe, and can not long be ydle. For as it is written: The iuste man dothe lyue by his faith. He neither slepeth, nor is idle, when he shoulde wake and be well occupied. And god by his Prophete Jeremie sayth: that he is a happy & blessed manne, which hath faith and confidence in god. For he is lyke a tree, sette by the waterside, that spreadeth bys rootes abrode towards the moisture, & feareth not heate when it cometh, bys leafe will be grene, and will not cease to bringe forth the bys fruite: Euen so, faithfull men (puttyng a waye al feare of aduersityte) will shewe forth the fruite of their good workes, as occasion is offered to do them.

The seconde parte of the Sermon of faith.

I have heard in the fyrste parte of this Sermonne, that there be two kyndes of faith: a dead and an vnfruitfull faith, and a faith liue

lye that woꝛketh by charite. The first to
be vnprofitable, the seconde necessarye
foꝛ the obtayninge of oure saluacion: the
whiche sayth bath charitie alwaies ioy-
ned vnto it, and is fruitefull, bryngynge
foꝛth al good woꝛks. Now as concerning
the same matter, you shall heare what
foloweth.

The wyse mā sayeth: he that beleueth
in G D D, wyl hearken vnto his com-
maundementes. Foꝛ yf we do nat the we
ouꝛ selues saythfull in oure conuerſacion,
the sayth whych we pretende to haue, is
but a fayned saythe: becauſe the true
Chyſtian ſayth, is manifeſtly ſhewed by
good liuing, and not by woꝛdes onely, as
S. Auguſtine ſayth: good liuinge cannot
be ſeperated frome true ſaythe, whych
woꝛketh by loue. And S. Chyſoſtome
ſayth: ſayth of it ſelfe is ful of good woꝛ-
kes, as ſoone as a manne dothe beleue, he
ſhal be garniſhed wylth them. Ho w plen-
tiful this ſaythe is of good woꝛkes, and
howe it maketh the woꝛke of one man
more acceptable to god then of another,
S. Paule teacheth at large in the xi. cha.
to the Hebrues ſayinge: that ſayth made
the oblation of Abell, better then the ob-
lation

Eccle. xxxii

Libro de
fide et op
ribus.

Cap. ii.

Sermo de
lege et fide

Hebre. xi.

more. iiii.

The .ij. parte of the Sermon.

Gene. vi.

Eccle. xliii

Gene. xi.

Gene. xii.

Eccle. xliii

Gene. xii.

Eccle. xliii

Gene. xii.

Eccle. xliii

Gene. xii.

Eccle. xliii

Gene. xii.

Eccle. xliii

Gene. xii.

Eccle. xliii

Gene. xii.

Eccle. xliii

lacion of Cain. This made Noe to build
the arke, This made Abraham to forsake
his countrey, and all his frendes, and to
goe into a farre countrey, there to dwell
amonge straungers. So did also Isaac
Jacob, depending or hanging only of the
helpe and trust that thei had in God. And
when they came to the countrey, whiche
god promised them, they woulde build no
citties, townes, nor houses, but liued like
straungers in Tentes, that mighte eue-
rye daye be remoued. Their trust was so
muche in GOD, that they set but little by
anye worldly thing, for that God had pre-
pared for theim, better dwellinge places
in heauen, of his owne foundation and
buyldinge. This saythe made Abraham
readye at Gods commaundemente, to of-
fer his owne sonne & heire Isaac: whome
he loued so wel, and bi whom he was pro-
mised to haue innumerable issue: among
the which, one shoulde be borne, in whom
all nations shoulde be blessed: trusting so
much in god, that though he were slayne
yet that GOD was able by his omnipo-
tente power, to rayse him frome deathe,
and performe his promise. We miscre-
dited not the promise of GOD, although
vnto

Of Faythe.

unto his reason, every thyng seemed con-
trarye. He beleued verelye, that **GOD** Exodus. ii.
would not forsake him in death and fa-
mine, that was in the countrey. And in
al other daungers that he was broughte
vnto, he trusted ever that god would be
his **GOD**, and his protectour, and defens-
doure, whatsoeuer he saue to the contra-
rye. This sayth wrought so in the hearts
of Moyses, that he refused to be taken for
kinge Pharaos his daughters sonne, and
to haue a greate inheritaunce in Egypte:
thinkinge it better wth the people of
God, to haue affliction and sorrowe: then
with naughtye men, in sinne to lyue plea-
sauntly for a tyme. By sayth he cared not
for the threatnings of kinge Pharaos, for
his truste was so in God, that he passed
not of the felicity of this world, but looked
for the rewarde to come, in heauen, set-
tyng his harte vpon the inuisible god, as
yt he had sene him euer present before his
eyes. By saythe the chyldren of Israel pas-
sed through y^e red sea. By sayth, y^e walles
of Hierico fell downe wth stroke, & ma^y. Exod. xiiii.
nye other wonderful miracles haue bene Iosue. vi.
brought, in al good mē y^e heretofore haue
ben, fasthe hath brought forth they^r good

C. llll.

wozkes,

Daniel. vi.

Daniel. xiii.

wozkes & obtayned the promises of God,
Fayth hath stopped the Lions mouths:
faythe hath quenched the force of fyre:
faythe hath escaped the swordes edges:
faythe hath geuen weake men strength:
victorye in battaile, ouerthowen the ar-
myes of infideles, rayled the dead to life:
faith hath made good men to take aduer-
sitye in good parte: some haue ben mocked
and whipped, bounde and cast in prysone:
some haue losse al their goodes and lyued
in greate pouertye: Some haue wander-
ed in mountaynes, hilles, and wyldernes:
some haue ben racked, some slayne,
some stoned, some sawen, some rente in
pieces, some beaded, some brente wyth
out mercye, & would not be deliuered be-
cause they looked to ryse agayne, to a bet-
ter state. All these fathers, martyrs, and
other holy men, (whom. S. Paule spake
of) had their faythe surelye fixed in God,
when all the worlde was againste them.
They did not onelye knowe God to be the
lorde, maker and gouernour of al men in
the worlde: but also they had a special con-
fidence and trust, that he was and would
be their GOD, theyr comforter, ayder,
helper, mayntayner, and defendoure.

Thys

This is the Chyistian faith, which these
 holy men had, and we also ought to haue
 And althoug they were not named chri-
 stian men, yet was it a chystia sayth that
 they had, for they looked for all benefites
 of God the father, throughte the merites
 of his sonne Iesu Chyste, as we now do.
 This difference is betwene them and vs,
 for they looked when Chyiste should come.
 and we be in the tyme when he is come.
 Therfore sayeth S. Augustin: the time is
 altered and chaunged, but not the sayth.
 For we haue both one faith in one chyst.
 The same holpe ghoſte also that we haue
 had they, sayth S. Baule. For as the ho-
 ly goſt doth teach vs to trust in god, and to
 call vppon hym as oure father: So did he
 teache them to say (as it is wyrtten) thou
 lord art our father and redeamer, and thy
 name is withoute beginning and euerla-
 ſting: god gaue them then grace to be his
 chylzen, as he doth vs now. But now we
 by the comming of our sauour Chyste,
 we haue receined more abundantly the
 ſpíríte of god in oure heartes, wherby we
 may conceyue a greater faith and a surer
 truſte, then manye of theym had. But in
 effect, they and we be al one: we haue the

In Io. tra.

xl.

ii. Cor. titl.

Esaye. xlii.

Esay. xlii.

E. b.

same

same faith, that they had in god, and they
the same, that we haue. And S. Paule
much excolleth their faythe, because
shoulde no lesse, but rather moore, ge-
oure selues wholpe vnto Chryst, bo-
pofession and liuing now when C.
is come, then the olde fathers did befoze
his comminge: And by al the declaration
of S. Paule, it is euidente, that the true
lyuely, & chrystian faith, is no dead, vaine
or vnfruitful thinge, but a thyng of per-
fecte vertue, and wonderful operation
workinge & strength, byngeth forth the all
good motions and good woakes. All holpe
scripture agreably beareth witnes, that
a true lyuelye fayth in Chryst, doth bring
forth good woakes, & therefore euery man
must examine & trye himselfe diligently
to know, whether he haue the same true
lyuelye fayth in his hearte vnfaynedly, or
not, whyche he shal knowe by the fruites
thereof. Many that professed the faythe of
chryste, were in this erroze: y they thought
they knewe God & belened in him, when
in their lyfe they declared the contrarye
whiche erroze S. John in his firste Epistle
confutinge, wytteth in this wise: hereby
we are certified that we knowe god, yf we

1. John. ii.

obseru

Of Fayth.

believe his commaundementes. He that
sayth he knoweth god, and obserueth not
his commaundementes, is a liar, and the
truth is not in him. And again he sayth: i. John. iii.
Whosoever sinneth, doth he not se god, nor
know him: let no man deceyue you, wel-
beloued chyldren. And mozeouer he sayth: John. iii.
whereby we know that we be of the truth,
so we shal perswade our heartes befoze i. John. iii.
him: For yf our own heartes reprove vs,
God is aboue our heartes, & knoweth all
thinges. Welbeloued, yf oure heartes re-
prove vs not, then haue we confidence in
god, and shal haue of him whatsoeuer we
shal aske, because we keepe his commaunde-
mentes, and do those thinges that please
him. And yet further he saythe: Euerie
man that beleueth that Iesus is Chryste,
is borne of God: & we know that what-
soeuer is borne of god, doth not sinne: but
the generacion of God, purgeth him, and
the deuill doth not touche him. And final- i. John. v.
ly he concludeth, and shewynge the
cause whye he wrote this Epistle, sayth:
For this cause haue I thus wrytten vnto
you, that you maye knowe, that ye
maye euerlastinge lyfe, whyche do beleue
in the sonne of GOD. And in his rhynde. John. i.

Epistle

Epistle, he confirmeth the whole matter of fayth and woꝝkes, in fewe woꝝdes sayinge: he that doth well, is of God: he that doth euill, knoweth not God: And as Saynt John sayeth: that as the lyue knowledge and saythe of God, byngge foꝝ the god woꝝkes: so sayeth he lyke wyse of hope & charite, that they cannot stand with euill liuinge. Of hope he wyrteth

1. John. iii. thus: we knowe that when god shall appeare, we shalbe lyke vnto him, foꝝ we shall see him, euen as he is. And whoso ever hath this hope in him, doth purifie himselfe, lyke as god is pure. And of charite he sayeth these woꝝdes: he that doth

1. John. ii. kepe gods woꝝde, oꝝ commaundementes, in him is truely the perfecte loue of God.

1. John. v. And agayne he sayeth, this is the loue of god, that we shoulde kepe his commaundementes. And *1. John. v.* John wrote not this,

as a subtilly sayinge deuyled of his owne phantasie: but as a moste certayne & necessarye truth, taught vnto him by christ himselfe, the eternall & infallible verite, who in manye places doeth most clerely affirme, that saythe, hope, and charite, cannot consist oꝝ stand wythout god and godly woꝝkes. Of saythe, he sayeth: he

John. iii.

1. John. v.

beleueth

beleeueth in the sonne, hath everlastynge
 life: but he that beleeueth not in the sone,
 shall not see that life, but the wrath of god
 shall remaine vpon him. And the same he **John. vi.**
 confirmeth with a double othe, sayinge:
 Forsooth, and forsooth, I saye vnto you, he
 that beleeueth in me, hath everlastynge
 life. Nowe, soasmuche as he that bele-
 ueth in Christ, hath everlastynge lyfe, it
 must nedes consequently folowe, that he
 that hath thys faith, must haue also good
 woorkes, and be studious to obserue gods
 commaundementes obedientlye. For to
 saye that haue euill woorkes, and leade
 their life in disobedience, & transgression,
 & breakyng of Gods commaundements
 withoute repentance: pertayneth not
 to everlastynge lyfe, but everlastynge death,
 as christ himselfe saith: Thei that do wel **Math. xxv.**
 shall go into life eternall, but thei that do
 euill, shall go into the everlastynge fyre.
 And againe he saith: I am the first letter **Apoc. i.**
 and the last, the beginning & the ending,
 & he that is a thurst, I will geue of the
 water of life frely, he that hath the
 victoꝝ, shall haue al thinges, & I will
 be his god, and he shall be my sonne, but
 he that be fearefull, mistrustynge god.
 and

The.ij. parte of the Sermon.

Charitye
bryngeth
forth good
workes.
John. xiiii.

John. xiiii.

Eccle. i.
Eccle. xii.

and lackinge saythe, they that be cutt
people and murderers, & soynecators
and soxcerers, and idolaters, and all
ers, shall haue their portion in the lake
that burneth with fyre and brymstone
which is the second death. And as Chry
vndoubtedly affyrmeth, that true saythe
bryngeth forth good workes: so doeth he
saye lyke wyse of charitye. Whoso euer
hath my commaundementes and kepeth
them, that is he that loueth me. And af
ter he saith: he that loueth me wyll kepe
my word, and he that loueth me not, he
peth not my wordes. And as the same
God is tryed by good workes, so is the
feare of god also, as the wyse man saythe
the drede of God putteth away synne
And also he sayeth: he that feareth God
wyll do good workes.

The third parte of the

Sermon of Fayth.

Y^e Du haue heard in the isconde parte
this Sermonne, that no man shoulde
thynke, that he hath that lyuelye saythe
which scripture commaundeth, when he
liueth not obediently to gods lawes. For
all good workes spryng out of that faythe
And also it hath bene declared vnto y^e

Of Fayth.

by examples, that sayth maketh mienne
stedfast, quiet, and patient in al affliction.
Nowe as concernyng the same matter,
you shall heare what foloweth.

A man maye some deceiue himself, and
thynke in his owne phantasye, that he
by sayth knoweth god, loueth hym, sea-
reth hym, and belongeth to hym, when
in very dede he doth nothyng lesse. For
the triall of all these thynges is a verie
goodly & Christian lyfe. He that seleth his
heart set to seke gods honour, & studyeth
to knowe the wyll & commaundementes
of god, and to frame hymselfe thereunto
and leadeth not his life after the desyre
of his owne fleshe to serue the dyuyl by
sinne, but setteth his mynde to serue god,
for gods owne sake, and for his sake also
to loue al his neyghbours, whether they
be frendes or aduersaries, doyng good
to euerye man (as oportunitie serueth)
and willingly hurtynge no man: suche a
man maye well reioyce in God, percey-
uinge by the frade of his lyfe, that he vn-
doubtedly hath the ryghte knowledge of
G O D, a lyuely saythe, a stedfast
hope, a true and vnfayned lode and
care of G O D. But he that casteth
away

away the yoke of gods commaundementes from his necke, and geueth hymselfe to liue withoute true repentaunce, after his owne sensual minde and pleasure, not regarding to know gods worde, & muche lesse to liue acco:dyng therunto: suche a manne clerely deceyueth hymselfe, and seeth not his owne hearte, if he thinke that he either knoweth god, loueth him, feareth him, or trusteth in hym. Som peradventure phantasye in them selves that they belonge to god, althoughe they lyue in synne, and soo they come to the churche and shewe theymselues as Gods deare chyldren. But sainte John sayeth plainly: if we say that we haue any company with god, and walke in darkenes we do ly. Other do baynelye thynke that they knowe and loue god, although they passe not of the commaundements. But S. John sayeth clearely: he that sayeth I knowe God, and kepeth not hys commaundementes, he is a lyer. Some falsly perswade theymselues, that they loue God when they hate they: neygbbours. But S. John sayeth manifestly: yf any man saye, I loue god, and yet hateth his brother, he is a lier. He that sayeth,

1. John. i.

1. John. ii.

1. John. iiii

1. John. ii.

he is in the light, and hateth his brother
he is still in darkenesse. He that loveth
his brother dwelleth in the light, but he
that hateth his brother is in darkenes, &
walketh in darkenes, and knoweth not
whither he goeth, for darkenesse hath
blinded his eyes. And moreover he saith
hereby we manifestly knowe the childre
of God from the chyldren of the deuyll, he
that doth not righteously is not the child
of God, nor he that hateth his brother.

1. John. iii.

Deceiue not your selues therfore, thin-
kyng that you haue faith in God, or that
you loue God, or do truste in hym, or doe
feare hym, when you liue in synne: for
then your vngodly and sinnesfull lyfe de-
clareth the contrary, what soeuer ye saye
or thinke. It pertyneth to a Christian
man, to haue this true Chyistian faith,
and to trye hym selfe, whether he hath it
or no, and to know what belongeth to it,
and howe it doth worke in him. It is not
the world that we can trust to: the world
and all that is therein, is but vanitie. It
is god that muste be oure defence and pro-
tection agaynst all temptacion of wicked-
nes and sinne, errours, supersticion, Ido-
latry, and all euyl. If all the world were

The.iiij part of the Sermon.

in our syde, and God agaynste vs, what
could the worlde auayle vs: Therfore let
vs set our whole sayth and trust in God,
and neither the worlde, the deuyl, no2 all
the power of them shall pzeuayle agaynst
vs. Let vs therfore (good Christian pen-
ple) trye and examine oure faith, what it
is: let vs not flatter oure selues, but loke
vpon our wo2kes, & so iudge of our faith,
what it is. Chryste him selfe speaketh of
this matter and saith: the tree is knowen
by the fruite. Therfore let vs doo good
wo2kes, and thereby declare our faith, to
be the liuely Christian sayth. Let vs by
suche vertues as ought to spryng oute of
faith, shewe our election to be sure & sta-
ble, as S. Peter teacheth. Endeouour
your selues to make your callinge & cho-
sing certaine by good wo2kes. And also
he saith: minister o2 declare in your faith
bertue in bertue, knowledge in know-
ledge, temperaunce in temperaunce, pa-
cience agayne in patience, godlynes in
godlynes, b2otherly charitie in b2otherly
charitie, loue. So shall we shewe in dede
that we haue the verie lyuely Christian
faith: and may so both certyfy our consci-
ence the better that we be in the ryght
faith

faith, and also by these meanes confirme
other men. If these frutes do not folow,
we do but mocke with God, deceaue our
selues, and also other men. Wel may we
beare the name of Christen men, but we
do lacke the true faith, that doth belonge
thervnto. For true faith doth euer bryng
forth good woorkes, as S. James sayeth: James .ii.
Shewe me thy fayth by thy dedes. Thy
dedes and woorkes must be an open testy-
mony of thy fayth: other wyse, thy faith
being withoute good woorkes, is but the
deuyls fayth, the faythe of the wycked, a
phantasy of faith, and not a true Chrysti-
an faith. And lyke as the deuylls and
euill people be nothyng the better for
theyr counterfaythe, but it is vnto
them the more cause of dampnation: soo
they that be Chrystened, and haue recey-
ued knowledge of God and of Chrystes
merites, and yet of a set purpose doe lyue
deedly, without good woorkes, thynkynge
the name of a naked faythe to be eyther
sufficient for them, or els settynge theyr
myndes vpon vaine pleasures of this world
to liue in sinne without repentaunce, not
uttering the frutes that do belog to such
a high profession: vpon suche presump-

The.iiij part of the Sermon.

teous persons, and wylfull sinners, must
nedes remayne the great vengeance of
god, and eternall punishment in hel pre-
pared for the deuill and wycked lyuers.

Therefore as you pzoesse the name of
Christ (good Christian people) let no such
phantasie & imagination of faith, at any
time begyle you: but be sure of your faith
trie it by your lyuynge, looke vppon the
fruites that cometh of it, marke the in-
crease of loue and charitie by it towarde
god and your neyghbour, and so shal you
perceauie it to be a true lyuely fayth. If
you fele and perceauie such a fayth in you
reioyce in it, and be diligent to maintain
it, and kepe it styll in you: let it be dayly
increasyng, and moze and moze, by well
wozkyng, and so shal you be sure, that
you shal please god by thys fayth: and at
the length (as other faithfull men haue
done befoze) so shal you (when bys wyl-
lis) come to hym, and receauie thende and
synall rewarde of your fayth, (as Saynt
Peter nameth it) the saluatyon of your
soules: the whyche god graunte vs, that
hath pzomysed the same vnto bys fayth-
full. To whom be all honoure and glory
wozld withoute ende. Amen:

1. Peter. i.

CA Sermon

A Sermon of good woorkes annered vnto saythe.



In my last sermon was declared vnto you what lyuely and true faith of a Chrysitian mā is, that it causeth not a man to be idle, but to be occupied in bryngynge forth the good woorkes, as occasion serueth.

Nowe by Gods grace shalbe declared the seconde thinge that before was noted of sayth, that wythout it can no good woork be done acceptable and pleasaunte vnto god. For as a bzaunche can not beare fruit of it selfe (sayth our sauour Chryst)

except it abide, in the vine: so can not you except you abide in me. I am the vine, and you be the bzaunches: he that abydeth in me and I in him, he bryngeth forth much fruit: for without me ye can do nothyng.

And S. Paule proueth that Enoch had sayth, because he pleased God. For wythoute saythe (saythe be) it is not possible to please god. And againe to the Romaines he sayth: whatsoeuer woork is done wythout saythe, it is sinne. Faith geneth lyfe to the soule: and they be as muche dead to

God

No good
woork can
be done
without
sayth.

John. xv.

Hebre. xi.

Rom. xlii.

God that lacke faythe, as they bee to the
 world whose bodies lacke soules. All the
 oute faythe, all that is done of vs is but
 dead befoze god, although the work seme
 neuer so gage and gloxous befoze man.
 Euen as the picture grauen or paynted
 is but a deade representation of the thing
 it selfe, & is without lyfe or any maner of
 mouyng: so be the workes of al vnfayth
 full persons befoze god. They do appeare
 to be lyuely workes, & in dede they be but
 deade, not anaylyng to the euerlastyng
 lyfe: they be but shadowes and thewes of
 lyuelye and good thinges, and not good
 lyuelye thynges in dede. For true faythe
 both geue lyfe to the workes, and oute of
 suche faythe come good woorkes, that be
 very good woorkes in dede, and wythout
 it, no work is good befoze god, as saith
 Augustine: We must see no good work
 befoze fayth, nor think that befoze fayth
 man maye do anye good worke: for suche
 workes although they seme vnto men to
 be prayse woorthye: yet in dede they be
 but vayne, and not allowed befoze God.
 They be as the course of a horse that
 runneth oute of the waye, wherby taketh
 greate labour, but to no purpose. Let no

In prefati.
 Gal. xxi.

Gal. xxi.

man therefore (saythe he) reckon vppon
his good woꝝkes befoze his sayth. **W**her
as saythe was not, good woꝝkes were
not. The intente (saythe he) maketh the
good woꝝkes, but sayth muste guyde and
order the intente of manne. And Chyſte **Math. vi**
saythe: If thine eye be naught, thy whole
bodye is full of darkenesse. The eye dothe
signifie the intente (sayth Saynte Augu- *In prefati.*
stine) wherewith a manne doth a thinge. **Psal. xxxi,**
So that he, whiche dothe not his good
woꝝkes wyth a godlie intente and a true
saythe, that, woꝝketh by loue, the whole
bodye beside (that is to saye) all the whole
number of his woꝝkes is darke, and ther
is no lyghte in theim. For good deedes bee
not measured by the factes, them selues,
and so discerned frome byces: but by the
endes and intents, for the whiche they be
done. If a heathen man cloth the naked,
fede the hungrye, and doe suche other like
woꝝkes: yet because he doeth them not in
sayth, for the honour and loue of **GOD**,
they bee but deade, bayne, and fruitlesse
woꝝkes to him.

¶ Saythe is it, that doeth commend
the woꝝd to Godde: for as Saynte Augu-
stine saythe, whether thou wylte oꝝ no,

The .j. part of the Sermon..

that worke that cometh not of fayth, is
naught, where the fayth of Chyſte is not
the foundacyon, there is no good worke,
what buylding ſoever we make. Ther is
one worke, in the whych be al good wo-
kes, that is fayth, which worketh by cha-
ritye: yf thou haue it, thou haſt the ground
of all good workes. For the vertues of
ſtrength, wiſedome, temperance, and in-
dyece, be all referred vnto this ſame fayth.
Withoute this fayth we haue not them,
but onli the names and ſhadowes of the,
(as Saynt Auguſtine ſayth.) All the liſe
of them that lacke the true fayth is ſinne
and nothing is good without him that is
the authoure of goodnes. Where he is
not: there is but ſayned vertue, although
it be in the beſt workes. And Saynt Au-
guſtin declaring this verſe of the pſalme.
The Turtle hath ſounde a neſte, where
ſhe may kepe her younge byrdes: ſayth,
that Jewes, hereſiques, and Pagans do
good workes. They clothe the naked,
feede the poore, and doe other workes of
mercy: but becauſe they be not done in
the true fayth, therfore the byrdes be loſt.
But yf they remaine in fayth, then fayth
is the neſt and ſafegarde of theyr birdes,
that

Of good workes.

that is to saye, safegarde of theyr good
workes, that the rewarde of them be not
betterly lost. And this matter (whych **S.**
Augustine at large in many bookes dispu-
teth) **Saynte Ambrose** concludeth in few
wordes, sayinge. He that by nature wold
wythstande vice, eyther by natural wyll
or reason: he dothe in vayne garnishe the
tyme of this lyfe, and atteyneth not the
verye true vertues: for wythout the woꝝ
shyping of the true God, that which se-
meth to be vertue, is vice. And yet moſte
playnely to this purpose writeth **S. John**
Chrysostome, in this wyse. You ſhal find
many whych haue not the true faith, and
be not of the flocke of **Chryſte**, and yet (as
it appeareth) they glorye in good woꝝ.
kes of mercye. You ſhall finde them full
of pietie, compassion, and geuen to iuſtice
and yet for all that, they haue no fruite of
theyr woꝝkes, becauſe the chiefe woꝝke
lacketh. For when the **Jewes** asked of
Chriſt what they ſhould do to work good
workes, he answered: this is the woꝝke
of God, to beleue in hym whom he ſente,
ſo that he called ſayth the woꝝke of God.
And aſſone as a man hath faith, anone he
ſhal glorye in good woꝝkes, for ſayth of
it ſelfe

*De vocati-
gentium
li. 1. ca. 3.*

*In ſermon
de fide, legi
& ſpiritu
ſancto.*

John. vi.

The .j. part of the sermon.

It selfe is ful of good woꝝkes and nothyng
is good wythoute fayth. And for a simil
tude, he saythe, that they whiche glister
and shine in good woꝝkes, wythout faith
in god, be lyke deade menne, whych haue
goodly and pꝛecyous tombes, and yet tra
uayleth theim nothyng. Fayth may not
be naked without good woꝝkes, for then
it is no true faythe: and when it is adioyn
ed to woꝝkes, yet it is aboue the woꝝkes.
For as men that be verry menne in dede,
fyꝛste haue lyfe and after bee nouryshed.
So muste oure faythe in Chꝛyste goe be
foꝛe, and after bee nouryshed wyth good
woꝝkes. And lyfe maye be wythout nou
rishment, but nourishment can not be
wythout lyfe. A man muste nedes be nou
ryshed by good woꝝkes, but fyꝛste he must
haue faythe, he that doth good dedes, yet
wythout faith he hath no lyfe. I can shew
a man that by fayth wythout woꝝkes ly
ued & came to heauen, but wythout fayth
neuer man had lyfe. The these that was
hanged when chꝛyste suffered, did beleue
onelye, and the mooste mercifull god vꝛd
iustifie him. And because no manne shall
say agayne that he lacked tyme to do good
woꝝkes, for els he woulde haue done the
truerth

Of good workes.

truth it is, and I will not contend there, in: but this I will surely affirme, that fayth onely saved him. If he had lyued & not regarded fayth and the workes thereof, he shoulde haue losse his saluacion awayne. But this is the effecte that I saye, that faith by it selfe saved him, but workes by theyn selues neuer iustified any man. Here you haue hearde the mynde of Saynt Chrysostome, whereby you maye perceaue, that neyther fayth is wythoute workes (hauyng oportunitie thereto,) nor workes can anayle to euerlastynge lyfe wythout fayth.

The seconde part of the

Sermon of good workes.

If thre thynges whiche were in the former Sermon, specially noted of lyuely faith, two be declared vnto you. The fyrste was, that faith is neuer ydle wythoute good workes when occasion serueth. The seconde, that good workes acceptable to god, can not be don wythout faith.

Nowe to goe forth to the thyrde parte, that

The .ij. part of the sermon.

What woꝝ-
kes thei are
that spring
of fayth.

Math. xix.

Math. xix.

that is, what manner of woꝝkes they be
which spring out of true fayth, and leade
faythful men vnto everlasting life. This
can not be known so wel, as by our Sa-
uiour Chryste him selfe, who was asked
of a certayne greate man the same questi-
on. What woꝝkes shall I doe (sayde a
Pryncce) to come to everlastinge lyfe? To
whome Iesus aunswered: If thou wylte
come to the everlasting life, kepe the com-
maundementes? But the Pryncce not sa-
tisfied here with, asked farther: whyche
commaundementes? The Scribes and
Phariseis hadde made so manye of theyr
olde lawes and tradicions to byng me
to heauen, besydes Goddes commaunde-
mentes, that this manne was in doubte
whether he shoulde come to heauen by
those lawes & tradicions, or by the lawes
of GOD: and therefore he asked Chryste
whyche commaundementes he meante.
Wherunto Chryste made hym a plaine
aunswere, rehearsing the commaunde-
mentes of God, saying: Thou shalt not
kyl. Thou shalt not commit adoutrye.
Thou shalt not steale. Thou shalt not
beare false witness. Honour thy father
and mother, and loue thy neygboare as
thy

Of good workes.

by selfe. By whiche wordes, Chryſt declared that the lawes of God be the very way that doth leade to everlaſtynge lyfe, and not the tradiciōs & lawes of men. So that this is to be taken for a mooste true leſſon taught by Chryſtes owne mouth, that the workes of the moꝛall cōmaundementes of God, be the very true workes of ſayth, which leade to the blessed liſe to come. But the blindnes & malice of man euen from the beginninge, hath euer ben ready to fall from gods commaundementes. As Adam the fyrſt man, hauing but one commaundement, that he ſhould not eate of the fruite forbidden: notwithstandinge byng gods cōmaundemente, he gaue credite vnto the woman, ſeduced by the ſubtyll perſwaſion of the ſerpent, and ſo folowed his owne wyll, and left gods commaundement. And euer ſence that tyme, all that came of hym hath ben ſo blynded through originall ſynne, that they haue ben euer readye to fall from God and his lawe, & to inuent a new way vnto ſaluation, by workes of theyꝝ owne deuylſe: ſo muche, that almoſte all the woꝛlde (ſoſayng the true honour of the only eternall lyving God) wandered about their owne phantaſie.

The workes that leade to heauen, be the workes of Gods commaundementes.

Man froms his fyrſte fallinge fro Gods commaundementes, hath euer ben ready to do the lyke, and to deuylſe workes of his owne phantaſie to praiſe God withal

The deni-
ses and ido-
latrye of the
Gentyles

phantasies, worshyppe some the
Sunne, the Moone, the Starres: some
Jupiter, Juno, Diana, Saturnus, A-
pollo, Neptuneus, Ceres, Bacchus, and
other deade men and women. Some ther-
with not satysfied, worshipped dyuers
kynnes of beastes, byrdes, fysh, foule,
and Serpentes: every countre, to lone,
and house, in maner beyng deuoted, and
settyng by Images of suche thynges as
they lyked, and worshyppe the same.

Suche was the rudenes of the people,
after they fell to theyr owne phantasies,
and leste the eternall lyuynge God and
his commaundementes, that they deuot-
ed innumrable ymages and gods. In
which error and blyndnesse they did re-
mayne, vntyll suche tyme as almyghty
God, pytynge the blyndnes of man, sent
his true Prophete Moses into the world,
to reprove and rebuke thys extreme mad-
nesse, and to teache the people to knowe
the onely lyuynge God, and bys true ho-
nour and worshyp. But the corrupt incli-
nation of man, was so muche genen to fo-
lowe his owne phantasies (and as you
woulde saye) to fauoure bys owne byrde
that he brought by hym selfe, that all the

admo-

monitions, exhortacions, benefytes, &
threatninges of god, coulde not kepe him
from such his inuentions. For notwith-
standyng all the benefites of god thewed
into the people of Israell, yet when Mo-
ses went vp into the mountaine, to speke
with almyghty god: he had tarped there
but a fewe daies, when the people began
to inuente newe gods. And as it came in
theyr heades, they made a Calfe of gold, Exod. xxi
and kneeled downe and worshypped it.
And after that, they folowed the Moa-
ytes, and worshypped Beelphegor the
soabites god. Read the booke of iudges,
the booke of the kynges, and the Pro-
phetes, and there shall you fynde, howe
constedfast the people were, howe full of
inventions, and moze ready to runne af-
ter theyr owne phantasyes, then Gods
moste holye commaundementes. There
shall you reade of Baall, Moloch, Cha-
mos, Mechom, Baalpheor, Astaroth,
Beel, the Dragon, Belpus, the Bla-
ken Serpente, the twelue Sygnes, and
manye other: vnto whose Images, the
people with greate deuocyon, inuented
pylgrimages, precyously deckyng, & sen-
tyng them, knelynge downe, and offring
to

to the, thynkyng that an hygh merite be
foze God, & to be esteemed aboue the pre
ceptes and commaundementes of God.
And where at that tyme, god commaun
ded no sacrifice to be made but in Ierusa
lem onely, they dyd cleane contrarpe, ma
kyng Alters and sacrifices, euery where,
in hylles, in woodes, and in howses, not
regardynge gods commaundementes, but
esteemynge theyr owne phantasyes and de
uotion, to be better then they. And the
errour hereof was so spread abrode, that
not onely the vnlearned people, but also
the priestes and teachers of the people
partly by gloze and couetousnes were cor
rupted, and partly by ignoraunce blyndely
deceaued with the same abhominacions.
So much that kynge Achab, hauntyng but
ouely Helias a true teacher and minister
of god, there were eight hundred and fyf
tye Priestes, that perswaded hym to be
nour Baal, and to do sacrifice in the wo
des or groues. And soo contynued that
horrible erreure, vntyll the thre noble
kynge, as Josaphat, Ezechias, and Jo
sias, gods chosen ministers, destroyed the
same clearely, and broughte agayne the
people from such their fained inuentions.

into the very commaundements of god:
for the whych thinge, their immortall re-
warde and glory both and shall remaine
with God for ever.

And beside the foresayd inuentions, the
inclination of man to haue his own holy
denotions, deuised newe sectes and religi-
ons, called Pharysees, Saducees, and
Scribes, with manye holy and godly tra-
ditions, and ordinaunces (as it seemed by
the outwarde apparaunce and godly gli-
stering of the workes, (but in verie dede
all tendinge to Idolatrye, Superstition
and Hypocrisie: they heartes within, be-
ing full of malice, pride, couetousnes, and
all wickednes. Against which sectes, and
their pretended holynes, Chryst cryed out
more vehemently, then he did against any
other persons, saying and often reberfing
these wordes: Wo be to you Scribes and
Pharisees, ye Hypocrites, for you make
cleane the vessel without, but within you
are full of raine and filthines: thou blind
Pharisee, and Hypocrite, first make the
inwarde parte cleane. For not withstan-
ding al the vngodly traditions, and out-
warde shewes of good workes, deuised
of theyr owne imagination, wherby they

Religious
and sectes
among the
Jewes.

Matthew 23

Math. xxiii

The second part of the Sermon.

Math. xv.
Esay. xix.

Mannes
lawes must
be obserued
and kepte,
but not as
gods lawes

1. 2. 3.

appeared to the world; moſte religious,
holpe of all men: yet Chryſte, (who ſaw
their heartes) knewe that they were in-
wardly in the ſight of God, moſte unho-
ly, moſt abhominable; and fartheſt from
god of all men. Wherefoze ſayde he vnto
the: Hypocrites, the prophete Eſay ſpoke
ful truly of you, when he ſaid: This peo-
ple honoꝛ me with their lippes, but their
heart is far from me: they woꝛſhyp me in
vayne, that teach doctrines & commaunde-
ments of me: For you leave the comma-
dements of god, to kepe your owne tradi-
tions. And though Chryſt ſaid, they woꝛ-
ſhip God in vayne, that teach doctrines
and commaundementes of manne: yet he
meant not thereby to ouerthrow al man-
ner of commaundementes, foꝛ he himſelfe was
euer obediẽte to the Prynces and theyꝝ
lawes, made foꝛ good order and gouer-
nauce of the people: but he reprobmed the
lawes & traditions, made by the Scribes
and Pharifſes. which were not made ori-
gally foꝛ good order of the people (as the Co-
mẽd lawes were) but they were ſet vp ſo
high, that they were made to be a ryghte
and pure woꝛſhipping of god, as thei had
bene equall with gods lawes, oꝛ aboue
them

Of good workes.

them: for many of gods lawes coulde not
be kept, but were sayne to geue place vnto
to them. This arrogancye god detested,
that man should so aduance his lawes,
to make them equall wyth Gods lawes,
wherein the true honoꝝyng and ryghte
woꝝshyppinge of GOD standeth, and to
make hys lawes for theym to be leste of.
GOD hath appoynted his lawes, wher
by hys pleasure is to be honoured. Hys
pleasure is also, that all mennes lawes
beyng not contrarye to hys lawes, shalbe
obeyed and kepte, as good and necessarye
for enerye common weale, but not as
thynges wherin pꝛyncypally hys honour
resteth. And all Ciuill and mans lawes,
eether be, or shoulde be made to brynge in
men the better to kepe gods lawes: that
consequently, or folowingly, god shoulde
be the better honoꝝed by them. Howbeit
the Scribes and Phariseis were not con
tent, that their lawes shoulde be no hygh
er esteemed, then other positīue and ciuill
lawes, nor would not haue theym called
by the name of other tēpoꝝall lawes, but
called the holi & godli traditions, & would
haue them esteemed, not only for a ryghte
& true woꝝshypping of god (as gods lawes

The second part of the Sermon.

be in dede: (but also to be the most hyghe
honorynge of GOD, to the whyche, the
commaundementes of God shoulde geue
place. And for this cause did Chryst so be
hemently speake agaynst them, saying:
your tradytions, whyche men esteeme so
high, be a bhomynation befoze God. For
commonly of suche traditions foloweth
the trasgression or breaking of gods com
maundementes, and a more deuoty on in
the keepinge of suche thynges, and a grea
ter conscience in breakyng of theim, then
of the commaundementes of god. As the
Scribes and Pharisees so superstitiously,
and scrupulously kept the Sabbath, that
they were offended with Chryst, because
he healed sicke menne: and wyth his Apo
stles, because they beyng soze hungrye,
gathered the eares of cozne to eate vpon
that daye. And because his disciples was
shed not their handes so often as the tra
ditions required, the Scribes and Phar
iseis quereled with Chryst, saying: why
doe thy disciples breake the traditions of
the senours? But Chryste layed to their
charge, that they for to kepe theyr owne
traditions, dyd teache men to breake the
very commaundementes of GOD. For

holy traditi
ons were
esteemed as
gods lawes.

holinesse of
was deuise
s common
ye occasion
that God is
offended.

Math. xii.

Math. xv.

Of good workes.

they taughte the people suche a deuotion
that they offered their Goddes into the
treasure house of the temple, vnder the
pretence of Gods honoure, leauing theyr
fathers and mothers (to whom they wer
chiefly bound) vnholpen: & so they breake
the commaundements of **G D**, to kepe
their owne traditions. They esteemed
more an othe made by the golde or oblaci
on in the temple, then an oth made in the
name of God hym selfe, or of the temple.
They were more studious to paye theyr
tythes of small thynges, then to doe the
greater thynges commaunded of God, as
woorkes of mercye, or to doe Justice, or to
deale sincerely, vpryghtely, and sayth-
fully, wyth **G D** and manne: (these
sayeth Chyste oughte to bee done, and
the other not leste vndone). And to bee
short, they were of so blynde iudgemente
that they stumbled at a straw, and leaped
ouer a blocke. They woulde (as it were)
nicely take a fyve oute of theyr cuppe, and
drinke downe a whole Camel. And ther-
fore Chyste called theym blinde guides,
warning his disciples from tyme to tyme
to escheue their doctrine. For althoughe
they seemed to the world, to be most perfect
men,

Matt. xxiii

The .iiij. parte of the Sermon.

me both in liuing and teaching: yet was
their lyfe but hipocrisie, and their doctrine
but so wze leue, mixt with superstition, ido-
latry, & ouerthwart iudgment: setting vp
the traditions and ordynances of man,
in the steade of gods commaundements.

The thyrde parte of the Ser-
mon of good woorkes.

That all men mighte rightly iudge
of good woorkes, it hath bene de-
clared in the seconde parte of this
Sermon, what kind of good woorkes they
be, that **G D** woulde haue hys people
to walke in, namely such as he hath com-
maunded in his holpe scripture, and not
suche woorkes, as men haue imagined of
theyr owne brayne, of a blynde zeale and
deuotion, wythout the worde of **G D**.
And by mistakynge the nature of good
woorkes, man hath most highly displeased
God, and hath gone from his wyl and co-
mmaundemente.

So that thus you haue heard, how much
the worlde, from the begynnynge vntyll
Chrystes tyme, was euer readye to fall
from the commaundementes of God, and
to seke other meanes to honour and serue
him, after a deuotion sounde oute of theyr

Of good workes.

stone heades: & how they did set by theyr
stone traditions, as high or above Gods
commandements, whiche hath happened
also in our times (the more it is to be
lamented) no lesse then it did amonge the
Iewes: and that by the corrupcyon, or at
the leaste by the negligence of them, that
themselve ought to have preferred goddes
commandementes, and to have preserved
the pure and heauenlye doctryne left by
Chryste. What man hauinge any iudge-
mente or learninge, ioyned wyth a true
scale vnto God, dothe not see, and lament
to have entered into Chrystes religion,
suche false doctryne, Superstition, Idola-
try, Hypocricie, and other enormities and
abuses, so as by litle and litle, through the
leaven thereof, the swete breade
of gods holie worde hath bene much hin-
dered and layde a parte. Neuer hadde the
Iewes in theyr most blindnesse, so many
pilgrimages vnto Images, nor bled so
much kneelinge, kissinge, and censuring of
them, as hath bene bled in oure tyme.

Sectes and fayned religions wer neuer Sectes and
her the fortye parte so many amonge the religions a-
monges
Iewes, nor moore superstitiouslye and Centurymen,
ingodlye abused, then of late dayes
they

they haue bene among vs. Which sectes
and religions, had so manye Hypocritall
o2 fayned wo2kes in their state of Religi-
on (as they arrogantly named it) that their
lampes (as they sayde) ran alwayes ouer-
able to satisfie, not onelye for theyr owne
sinnes, but also for al other their benefac-
tours, brothers and sisters of religion; and
moste vngodly and craftelye they had per-
swaded the multitude of ignorant peo-
ple: keepynge in diuers places (as it were)
martes o2 markettes of merites; beinge
full of their holye Reliques, ymagess,
shynnes, and wo2kes of ouerflowynge ab-
oundaunce, readye to be solde. And all
things whych they had were called holye
holy Coules, holpe gyddelles, holpe War-
dons, Beades, holpe Shoes, holpe Rules,
and al ful of holynesse. And what thynges
can be more folye, more superstitious,
o2 vngolpe, then that men, women and
chyl dren, shoulde weare a Friers coate,
to deliuer them from agues o2 pestilence,
o2 when they die, o2 when they be buried
cause it to caste vpon them in hope there-
by to be saued. Whych superstitioun, al-
though (thanks be to God) it hathe bene
litle vsed in this Realme, yet in dyuers
other

other Realms. It hath bene; and yet is
 used, bothe amonge many, bothe learned
 and vnllearned. But to passe ouer the in-
 numerable supersticiousnes that hath be
 in straunge apparel, in scilence, in doymi-
 tope, in cloyster, in chapter, in choyse of
 meates and in drynkes, and in suche lyke
 thynges, let vs consider, what enormi-
 ties and abuses haue bene, in the three
 chiefe pyncipall poyntes, whiche they
 called the three essencialles, or the chiefe
 foundations of Religio, that is to say, o-
 bedience, chastite, and ioylful pouertie.

Firste vnder pretence or colour of obedi-
 ence to their father in religion (whiche
 obedience they made theym selues) they
 were made free by theyr rules and canons
 frome the obedience of their naturall fa-
 ther and mother, and frome the obedience
 of Emperour and king, & al temporal po-
 wer, whom of very duety by gods lawes,
 they wer bounde to obeye. And so the pro-
 fession of their obedience not due, was a
 forsakynge of their due obedience. And
 howe their profession of chastite was
 kepte, it is more honeste to passe ouer in
 scilence, and let the worlde iudge of that
 which is wel known, then with vnclear

The three
 chief bones
 of religion.

The. iij. part of the Sermon.

wordes, by expresseinge of their vnchaste
lyfe, to offend chaste and godly eares. And
as for their wilful pouertye, it was such
that when in possession, ieiuels, plate
and riches, they wer equall, or aboue mar
chaunts, gentlemenne, Barons, Erles,
and Dukes: yet by this subtil sophisticall
terme *Proprium in commune*, that is to saye:
proper in common, they mocked y^e world
perswadinge, that notwithstandinge all
their possessions and riches, yet they kept
thetr holwe and were in wilful pouertye.
But for al they: ryches, they myght ney
ther helpe father nor mother, nor other
that were in dede verye nedye and poore,
wythout the licence of their father Abbot
Prior, or Warden. And yet they might
take of euery man, but they myghte not
geue oughte to anie man, no, not to them
whom the lawes of God bounde them to
helpe. And so throughe their tradicions &
rules, the lawes of God coulde beare no
rule wyth them. And therefore of theym
might be most truely sayde, that whiche
Chryste spake vnto the Phariseis: you
bzeake the commandementes of God by
your tradicions: you honoure God wyth
your lippes, but your hartes be far frome
him.

Math. xv.

him. And the longer prayers they used by
 day and by night vnder pretence of colour
 of such holynes, to get the fauour of wy-
 dowes and other simple folke, that they
 might sing Trentals & seruyce for theyr
 husbands & frendes, & admit of recyue the
 into their prayers: the moze truly is verifi-
 ed of them the saying of Chryst: Wo be
 to you scribes & Phariseis, Hipocrites, for
 you deuoure widows houses, vnder co-
 loure of long prayers: therefore your dam-
 nation shalbe the greater. Wo be to you
 scribes & Phariseis, Hipocrites, for you
 go aboute by sea & by lande, to make moe
 poyntes & newe brythren, and when they
 be let in or receaued of your sect, you make
 them y^e chyldren of hell, worse then your
 selues be. Honour be to god, who did pub-
 lish in the heart of his faithfull & true mi-
 nister of most famous memory, king Hen-
 ry 8. viij. & gaue him the knowlege of his
 word, and an earnest affeccion to seke his
 gloze, & to put away al such superstitions
 & Pharisaical sectes by Antichryst inuen-
 ted, and set vp agaynst the true worde of
 GOD. and gloze of his mooste blessed
 name: as he gaue the lyke spyryte vnto
 the mooste noble and famous Prynces
 Josaphat,

Yesaphat, Josias, and Ezechias. **G D**
 graunt al vs the quenes highnes faithfull
 and true subiectes, to fede of the sweete
 and sauory bread of gods own word, and
 (as Chyſte commaunded) to escheue all
 oure pharisaicall and papistical leauen of
 mans fayned religyon. Which, although
 it were befoze **G D** most abhominable
 and contrarpe to Gods commaundemen
 tes, and Chyſtes pure religion, yet it
 was praysed to be a most godly lyfe, and
 hyghest state of perfectyon. As though a
 man mighte be moze godly and moze per
 fecte by keepyng the rules, tradicions and
 professions of men, then by keepyng the
 holie commaundementes of **G D**. And
 byiespe to passe ouer the vngodly and
 counterfeite religions, let vs rehearse
 some other kindes of pappistical supersti
 tions and abuses: as of Beades, of Ladye
 Psalters and Rosaries, of. xv. Dors, of S.
 Bernardes verses, of Saynte Agathes
 letters, of Purgatorie, of Passes satisfac
 toye, of Stations and Iubilies, of fained
 Reliques, of halowed Beades, Welles,
 Breade, Water, Palmes, Candelles,
 Fire, and suche other, of Superstitious
 saynynges, of fraternities of brotherhoodes,

Other deu
 tises and
 superstici
 ons.

des,

Of good woorkes.

Decrees and Decretals.

The. iij. parte of the Sermon.

bementes. Suche hath bene the corrupt
inclination of man, euer superstitious
geuen to make ne we honozing of God
his o'one head, and then to haue moze af-
fection and deuotion to kepe that, then to
searche out gods holy commaundementes
and to kepe theim. And furthermoze, to
take Gods commaundementes fo: mennes
commaundementes, and mennes com-
maundementes fo: goddes commaunde-
mentes, yea, and fo: the hyghest, & moost
perfect and holy of all gods commaunde-
mentes. And soo was all confused, that
seante well learned men, and but a small
number of theim, knewe, o: at the least
woulde knowe, and durste affyrme the
trueth, to separate o: seuer Goddes com-
maundementes from the commaunde-
mentes of menne: wherebpon did growe
much erro: superstitiō, ydolatry, baine
religiō, ouerthwart iudgment, great con-
fusiō, with al vngodly liuing. And her-
foze, as you haue any zeale to the ryght
and pure hono:ynge of God, as you haue
any regarde to your o'one soules, and to
the life that is to come, whyche is both
wythout payne, and wythout end: apply
your selves chiefly aboue al thynge, to re-
medy this confusiō.

An exhorta-
cion to the
depyng of
Gods com-
maunde-
mentes.

and to heare gods word: marke diligent-
ly therein, what his wyll is you shall doe,
and with al your endeuoure apply your
selues to folow the same. First you must
haue an assured fayth in God, and geue
your selues whollie vnto hym, loue hym
in prosperitie and aduersitie, and dread to
offende him euermore. Then for his sake
loue all men frendes and foes, because
they be bys creation and ymage, and re-
deemed by Chryste as ye are, tuff in your
myndes howe you maye do good vnto all
men, vnto your powers, & hurte no man.
Obey all your superiours & gouernours,
serue your maysters faythfully and dili-
gently, as well in theyr absence as in their
presence, not for dread of punishment on-
ly, but for conscience sake, knowing that
you are bound so to do by gods commaun-
dementes. Disobey not your fathers and
mothers, but honour them, helpe them
and please them to your power: oppresse
not, kyll not, beate not, neyther claunder
nor hate any mā: But loue al mē, speake
wel of al men, helpe and succoure euery
man, as you may, yea euen your enemies
that hate you, that speake euill of you, &
that do hurte you. Take no mans goods,

A brieue re-
hearsal of
Gods com-
maundes-
mentes.

The iij. parte of the Sermon.

no: covet your neighbours goodes wroꝝ
folly, but content youre selues with that
which ye get truly, and also bestow your
own goodes charitably, as neede and case
requireth. Flee all ydolatrie, witchcraft,
and perjury: commit no manner of adulter
y, fornication, no: other vchastities, in
wyl no: in dede, with any other mannes
wyfe, so do we, maide, or other wise. Am
travayling continually varryng your life
thus in the keeping the commaundemen
tes of god (wherin staderth the pꝛin
cipal and right honour of god, and which
wrought in faith, god hath ordeined to be
the right trade & path way vnto heauen)
you shall not faile, as Christ hath pꝛomi
sed, to come to that blessed & everlastyng
life, where you shal live in glory and
with god for ever. To whom be prayse,
honour & shupery, for ever & ever. Amen.

A Sermon of Christian loue

and Charite.

All thynges that be good to be
taught vnto Christian people, that
is nothyng moze necessarie to be
spoken of, and duely called vpon
then

then charitie: as well for that all maner
of workes of ryghteousnes be contained
in it, as also that the decay thereof, is the
ruine or fall of the worlde, the banyshe-
ment of vertue, and the cause of all vyce.
And forasmuch as almost every man ma-
keth and frameth to hym selfe charitie af-
ter his owne appetite, and howe detesta-
ble soever his lyfe be, both vnto God and
man, yet he perswadeth hym selfe still
that he hath charitie: therefore you shall
heare now a true and playne descripty-
on or settinge forth of charitie, not of
mens imaginacion, but of the verie wo-
rdes and example of oure Saviour Jesus
Christ. In which description or settinge
forth, every man (as it were in a glasse)
may consider hym selfe, and see playnely
without error, whether he be in the true
charitie or not.

Charitie is to love god with all our heart
with all our lyfe, and with all our powers & strength: that
is to say, that
with all our heartes, mynde, and sence be let to
believe his worde, to trust in hym, and to
love him above al other thynges that we
see or feele in heaven or in earth. With all the love of
our lyfe, that is to say, that our chiefe ioy

The.ij part of the Sermon.

Math. x.

the love of
thy neygh-
bour.

the love of
thy neygh-
bour.

To the love of
thy neygh-
bour.

and delight be set vpon him: & his honour
and our whole life geue vnto the service
of him aboue al things, with him to lyue
and dye, & to forsake all other thinges ra-
ther then him. For he that loueth his fa-
ther or mother, sonne or daughter, house
or lande, more then me (sayth Chryste) is
not worthy to haue me. With al our po-
wers, that is to saie, that wyth our han-
des and fete, wyth our eyes and eares,
our mouthes and tongues, and with all
other partes and powers, bothe of body &
soule, we shoulde be geuen to the keepyng
and fulfilling of his commaundements.
This is the fyrste and pyncipall parte of
charitie, but it is not the whole: for cha-
ritie is also, to loue euery man, good and
euill, frende and foe: and what soeuer
cause be geuen to the contrary, yet neuer-
thelesse to beare good wyll and heart vnto
to euery man, to vse our selues well vnto
them, as wel in wordes and countenaunce,
as in all our outwarde actes and dedes.
For so Chyist him selfe taughte, and so al-
so he performed in dede. Of the love of
god he taught in this wise vnto a doctour
of the lawe, that asked hym whyche was
the great and chiefe commaundement

the lawe: Love thy Lorde Godde (sayde Math. xxi.
 Chryst) with all thy hearte, with all thy
 yse, and with all thy mynde. And of the
 love that we oughte to have amonge our
 selues eche to other, he teacheth vs thus:
 You have heard it taught in tymes past,
 thou shalt love thy frende, and hate thy
 foe. But I tell you, love youre enemyes, Math. v.
 speake wel of them that disfame you and
 speake euill of you, do well to them that
 hate you, praye for theym that bere and
 persecute you, that you maye be the chyl-
 dren of your father that is in heauen. Math. v.
 For he maketh his sunne to rise both vpon
 the euill and good, and sendeth raine
 vpon iust and vniust. For yf you love theym
 that love you, what rewarde shall you
 haue? Doe not the Publicanes like wyse?
 And yf you speake well onelye of theym
 that bee youre b:ethren and deare belo-
 ued frendes, what greate matter is
 that? Doe not the Heathen the same.
 These be the verye wordes of oure
 sauoure Chryste hym selfe, touchyng
 the love of oure neyghboure. And for
 muche as the phariseys (wyth theyr
 pestilent tradicions, a fals inter-
 preta-

The .j. part of the Sermon.

pretacions and gloses) had corrupted and almost clearly stopped by this pure well of gods lynely woꝛde, teachyng that this loue and charitie perteyned onelye to a mans frendes, and that it was sufficient for a mā to loue them which do loue him, and to hate his foes: therfore Chryst opened this well againe, pouꝛged it, & scourged it, by geuyng vnto hys godly la we of charitie, a true and cleare interpretacion, which is this: that we oughte to loue euery man, both frende and foe, adding thereto what commoditie we shal haue thereby, and what incommoditie by doing the contrary. What thyng can we wythe so good for vs, as the eternall heauenly fauer to reckeren and take vs for hys chylde: And this shall we be sure of (sayth Chryst) if we loue euery man without exception. And yf we do otherwyle (sayth he) we be no better then the Pharisees, Publicans, and Heathen, and shall haue our reward with them: that is, to be shut out from the numbre of gods chosen chylde, and from hys euertlastyng inheritance in heauen.

This of true charitie Chryste taught that euery manne is bounde to loue

about al thynges, and to loue euery man
 frend and foe. And thus lyke wyse he did
 to himselfe, exhortynge his aduersaries
 rebukynge the faultes of his aduersaries,
 and when he coulde not amende theym,
 yet he prayed for theym. For he loued
 his father aboute al thynges, so much
 that he sought not his owne gloze & wil,
 but the gloze and wyll of his father. I
 like not (sayde he) myne owne wyll, but
 the wyll of hym that sente me. For here
 I used not to dye, to satisfie his fathers
 wyll, sayinge yf it maye be, lett this cuppe
 of deathe go from me: yf not, thy wyll bee
 done, and not myne. He loued not onely
 his frendes, but also his enemyes, whych
 in their hartes bare excedinge grete
 hatred against hym, and in theyr tongues
 saide all euill of hym, and in their actes
 debes pursued him wylth al theyr might
 and power, even vnto death. Yet all this
 notwithstanding, he withdrewe not his
 honoure frome them, but still loued them
 reached vnto them, of loue rebuked their
 vyle doctrine, theyr wicked luyng, and
 did good vnto theym, patiently takynge
 whatsoever they spake or dydde agaynst
 hym. When they gaue hym euill wordes

John. v.

Math. xxvi

Esay. lxxx.
Act. v. lii.

he gaue none chyll agayne: when they
dyd strike him, he did not smyte agayne
and when he suffered death, he did not flie
them, noz threaten theym, but prayed for
them, and diide put all thinges to his fa-
thers wyll. And as shepe that is led to the
shambles to be slayne, and as a lambe
that is shorne of his flese, maketh no noyse
noz resistance: euen so wente he vnto his
death, wythout anye repugnaunce or
peninge of his mouth to saye anye euill.
Thus haue I set forth vnto you, what
charitye is, as well by the doctryne, as by
the example of Chryst him selfe. And hereby
also euery manne maye, wythout error,
knowe him selfe, what state and condic-
ion he standeth in, whether he be in chari-
tie (and so the childe of the father in hea-
uen) or not. For although almost euery
man perswadeth hym selfe to be in chari-
tie, yet let him examyne none other man-
ner but his owne hearte, his lyfe and con-
uersacion, and he shall not be deceaued, but
truelye discern and iudge whether he be
in perfecte charitye or not. For he that
followeth not his owne appetite and
but geueth himselfe earnestly to God,
do all his wyll and commandementes,
he maye

he maye be sure that he loueth god about
all thynges, and els surely he loueth hym
not, whatsoener he pretende, as Chrysste **John. xiii.**
sayde: If ye loue me, kepe my commaun-
dementes. For he that knoweth my com-
maundementes, and kepeth theym, he is
is (sayde Chrysste) that loueth me. And a-
gayne he saythe: he that loueth mee wyl
kepe my worde, and my father wyl loue
him, and he wyl bothe come to hym and
dwell wyth hym. And he that loueth me
not, wyl not kepe my wordes. And lyke-
wyle, he that beareth good hearte and
mynde, and vseth well his tongue and
dedes vnto euerye man, frende and foe, he
maye know thereby that he hath charite.
And then he is sure also that almyghtye
God taketh him for his deare beloued son
as Saint John sayth: hereby manifestly
are knowen the chyldzen of god, from the
chyldzen of the deuil. For whosoener
doth not loue his brother, belon-
geth not vnto God.

John. iiii.

The seconde part of the Sermon of Charite.

H. iiii.

Man



Our haue hearde a playne & a fruitfull setting forth of Charitie, and howe profitable and necessary a thing Charitie is. How Charitie stretcheth it selfe both to God and man, frende and foe, and that by the doctryne and example of Chryste. And alsoo who maye certifie hym selfe whether he be in perfect charity or not: now as concerning the same matter it foloweth.

The peruers natur of man corrupt with sinne, and destitute of Goddes word and grace, thinketh it agaynste al reason, that a man shoulde loue his enemye, and hath many perswasions whych byynge him to the contrarie. Agaynst al which reasons, we ought as wel to set the teaching as the liuing of our sauiour Chriſt, who louing vs (when we were his enemyes) doeth teach vs to loue our enemyes. He did patiently take for vs, many reproches, suffered beatinge, and mooste cruel! deathe. Therefore we be no members of hym, if we wyl not folow hym. Chryste (sayth Saynt Peter) suffered for vs, leauynge an example that we shoulde folow hym.

Agaynst
carnall men
that wyl
not forgeue
theyr ene-
myes.

i. Peter. ii.

Furthermoze, we must consyder, that

to loue our frendes, is no moze, but that
 whiche theues, adulterers, homicides,
 and al wycked persons do: insomuch that
 Jewes, Turkes, Infidels, and all brute
 beastes, doe loue them, that be they: fren-
 des, of whom they haue they: lyuinge, or
 anye other benefites. But to loue ene-
 mies, is the proper condicion onely of
 them that be the chyldren of God, the dis-
 ciples and folowers of Chryste. Notwith-
 standinge, mens frowarde and corrupte
 nature weygbeth ouer deerpelye manye
 tymes, the offence and dyspleasure done
 vnto him by enemyes, and thynketh it
 a burthen intollerable, to be bounde to
 loue theym that hate hym. But the bar-
 ren shoulde be easye ynough, yf (on the o-
 ther side) euerye manne woulde consider
 what displeasure he hath done to his ene-
 mye agayne, and what pleasure he hath
 receaued of his enemye. And yf we finde
 no equal or euen recompence, neyther in
 receauinge pleasures of our enemye, nor
 requytinge displeasures vnto hym a-
 gayne: then lette vs ponder the dysplea-
 sures whiche we haue done againste Al-
 myghtye G D D, ho we often, and ho we
 reuolously we haue offended him.

of, yf we wyll haue of God forgyuenesse,
there is none other remedye, but to for-
geue the offences done vnto vs, which be
very small in comparison of our offences
done agaynst vs.

And if we consider that he whych hath
offended vs, deserueth not to be forgyuen
of vs: let vs consider again that we much
lesse deserue to be forgyuen of God. And
althoughe our enemy deserue not to be
forgyuen for his owne sake, yet we ought
to forgyue hym for Goddes loue, consider-
ring how greate and many benefites we
haue receaued of hym wythoute our de-
sertes, and that Chryste hath deserued of
vs, that for his sake we shoulde forgyue
them their trespasses committed agaynst

A question. vs. But here maye rise a necessarie que-
stion to be dissolued: If charitee requyre
to thinke, speake, or doe well vnto euery
man, both good and euill: howe can ma-
gistrates execute iustice vpon malefactors
or euill doers with charitie? Howe canne
they cast euill men in pryson, take a waye
they goodes, and sometyme they lyues,
accoordinge to lawes, yf charitee wyll
not suffer them so to dos?

An answer. Herevnto is a playne and a bryefe an-
swer

Of Charitie.

swere, that plagues and punishmentes
be not euil of them selues, yf they be well
taken of the harmelesse. And to an euill
man they are both good and necessarie, &
mai be executed according to charity, and
with charitye should be executed. For de- **Charitie**
claration whereof, you shall vnderstande **hath two**
that charitie hath two offices, thone con- **offices.**
trary to the other, & yet both necessary to
be vsed vpon men of contrarie sort & dis-
position. The one office of charitie is, to
cherishe good and harmelesse men, not to
oppreffe them with false accusations, but
to encourage them with rewardes to doe
wel, & to continue in wel doing, defend-
ing them wth the sword fro they^r aduersaries.
And the office of Bishops and pastors is
to praise good men for well doynge, that
they may continue therein, and to rebuke
and correcte by the worde of God, the of-
fences and crimes of all euil disposed per-
sonnes. For the other offyce of charitye
is, to rebuke, correcte, and punyssh byce,
wthoute regarde of persons, and this to
be vsed agaynst theym onelye that be e-
uill menne, and malefactours or euill do-
ers. And that it is aswel the offyce of cha-
ritie, to rebuke, punyssh, and correcte
them

The .ij. part of the Sermon.

Rom. xiii.

1 Tim. i.

them that be euyl, as it is to cheryshe and
rewarde theym that be good and harme-
lesse, Saynt Paule declareth (wrytynge
to the Romaynes) saying, that the hyghe
powers are ordeyned of GOD, not to be
vexedfull to them that do well, but vnto
malefactours, to drawe the swoorde, to
take vengeance of him that committeth
the sinne. And Saynt Paule byddeth A-
mothie stoutely and earnestly to rebuke
sinne by the woorde of God. So that bothe
offices shoulde be diligently executed, to
fichte against the kingdome of the deuil:
the preacher with the woorde, and the go-
uernour with the swoorde. Els they loue
neyther Godde, nor them whom they go-
uerne, yf (for lacke of correction) they wil
fullie suffer God to be offended, and them
whome they gouerne to perishe. For as
every louinge father correcteth his natu-
rall sonne, when he dothe amysse, or els
he loueth hym not: So all gouernours of
Realmes, countreys, townes, and hou-
ses, shoulde louingly correct them whych
be offendours vnder theyr gouernance,
and cheryshe them whych lyue innocent-
ly, yf they haue any respecte eyther vnto
God and theyr offyce, or loue vnto theym
of

Of Charitie.

of whome they haue gouernaunce. And
such rebukes and punishmentes of them
that offend must be done in due time, lest
by delay, the offendours fall headlonges
into all maner of myschyse, and not only
be euill them selues, but also do hurt vnto
manye men, by a wynged other by theyr
euill example, to sinne and outrage after
them. As one these maye both robbe ma-
ny men, and also make many theues: and
one sedicious person may allure many, &
noy a whole town or countrey. And such
euill persons that be so great offendours
to God and the common weale: charytye
requirerth to be cut of from the booby of the
common weale, lest they corrupt other
good and honest persons, lyke as a good
surgion cutteth awaye a rotten & festred
membze, for loue he hath to the whole
body, lest it infecte other membles adioy-
nyng to it. Thus it is declared vnto you,
what true Charitie or Christian loue is,
so playnely, that no man nede to be decei-
ued. Whiche loue, whosoener kepeth not
only towarde God (whom he is bound
to loue aboue all thynges) but also to-
warde his neyghbour, as wel frende as
foe, it shall surely kepe hym fro al offence
of

The .j. part of the Sermon.

of God, and in the offence of man. Therefore beare well a waye this one short lesson, that by true Christian charitie, God ought to be loued aboue all thynges, and all men ought to be loued, good and euill frende and foe, and to all such, we ought (as we may) to do good: those that be good of loue to encourage and cherysh, because they be good: and those that be euill, of loue to procure and seke theyr correction and due punishment, that they maye thereby eyther be brought to goodnesse, or at the least, that God and the common wealth may be the lesse hurte and offended. And yf we thus directe our lyfe by Christian loue and charitie, then Christ doth promise and assure vs that he loueth vs, that we be the chyldren of our heauenly father, reconcyled to his fauour, verye members of Christ: and that after this short tyme of this present & mortal lyfe, we shall haue with hym euerlastyng lyfe in his euerlastyng kyngdome of heauen. Therefore to hym, with the father, and the holy ghost, be al honour and glory, now and euer. Amen.

Agaynst

Agaynst Swearynge

and Perjurye.



Amyghtye God, to the in-
tent his mooste holye name
shoulde be had in honoure,
and evermore be magnify-
ed of the people, commaun-
deth that no manne shoulde
ake hys name vayne-lye in hys mouth,
breachynge punishment vnto him that
treuerently abuseth it, by swearynge,
or swearynge and blasphemy. To the in-
tent therefore that thys commaundement
may be the better knowen and kepte: It
shalbe declared vnto you, both howe it is
lawefull for Christian people to swear,
and also what peryll and daunger it is
paynely to swear, or to be forsworne.

First when Iudges requyre othes of the people, for declaration or openynge of the truth, or for executiō of Iustyce, this manner of swearynge is lawefull. Also when men make faithful promises with calling to witnes of the name of god, to kepe cōvenantes, honest promises, statutes lawes, good customes, as christia princes do in their conclusiōs of peace, for cōservaciō of common

Howe and
in what can-
ses it is
lawefull to
swear

common wealthes, and pꝛivate persons
pꝛomysse theyꝛ fydeltie in Matrymonye
oꝛ one to another in honeste and tru
frenshyppe: and all men, when they
do sweare to kepe common lawes, oꝛ
call statutes, and good customes, foꝛ
oꝛder to be had & continued among men
when subiectes do sweare to be true and
faythfull to theyꝛ kynge and soueraigne
Loꝛde: and when Judges, Maiestates
and offycers sweare, truely to execute
theyꝛ offyces, and when a man would
affirme the trueth, to the lettynge foꝛ
of gods gloꝛy (foꝛ the saluation of the pe
ple) in open pꝛeachynge of the gospell,
in geuyng of good counsaile pꝛivately
foꝛ theyꝛ soules health. All these maner
of swearynges, foꝛ causes necessarye and
honeste, be lawefull. But when men
sweare of custome, in reasonynge, by
and sellynge, oꝛ other dayly comman
tion (as many be common and great sin
ners) suche kynde of swearynge is
godly, vnlawful, & foꝛbydden by the com
maundement of God. Foꝛ suche swea
rynge is nothyng els, but takynge of gods
holye name in vayne. And here is to be
noted, that lawefull swearynge is not foꝛ
bydden

bydden but commaunded of almyghtye
God. For we haue examples of Chryste,
and godly men in holy scripture, that dyd
swear theymselues, and requyzed othes
of other lyke wyse. And Gods commaun-
dement is: Thou shalt drede thy Lorde Deut. 10
God, and shalt swear by his name. And Psalm. 117
almyghtye God by his Prophete Dauid
sayth: all men shalbe praysed that swear
by him.

Thus did our Sauour Chryst swear
ouerse times, saying: verely verely. And
Saynt Paule sweareth thus: I cal God
to wytnes. And Abraham (waring olde)
required an othe of his seruante, that he
shoulde procure a wyfe for his sonne Isa.
ac whiche shoulde come of his owne kin-
red: and the seruante did swear that he
would perfourme his maysters wyll. A.
Abraham also beyng requyzed did swear
vnto Abimelech, the kynge of Geraris,
that he shoulde not hurt him no2 his poste-
ryte. And so lyke wyse dyd Abimeleche
swear vnto Abraham. And Dauid dyd
swear to bee and contynue a faythfull
frende to Jonathas, and Jonathas dyd
swear to become a faythful frende vnto
Dauid.

Also, **G D** once commaunded, that
 if a thyng were layed to pledge to any
 man, or leste wyth hym to kepe, if the
 same thyng were stolne, or losse, that the
 keper thereof shoulde be sworne befoze
 Judges, that he did not conuey it awaye
 nor vled anye decepte, in causynge the
 same to be conueyed awaye, by hys con-
 sente or knowledge. And Saynct Paule
 sayeth: that in all matters of controuer-
 sye betwene two personnes, where as
 one sayeth yea, and the other naye, so as
 no due pzoofe can be had of the truthe, the
 ende of euerye suche controuersye muste
 bee an othe ministred by a Judge. And
 mozesuer, **G D** by the prophete Jere-
 mye sayeth: thou shalt sweate the Lord
 lyueth. in truthe, in iudgement, in rygh-
 teousnesse. Soo that whosoener swea-
 reth, when he is requyzed of a iudge, let
 him bee sure in hys conscience, that hys
 othe haue these three condycyons, and
 he shall neuer neede to bee a frayde of
 perjurye.

What con-
ditions a
lawfull oth
oughte to
haue.

The fyrste haue the truthe onely befoze hys eyes, and

Of swearing.

For loue thereof, say and speake that which
he knoweth to be truth, and no further.

The seconde is, he that taketh an othe, **The seconde**
muste do it wyth iudgement, not rashely
and vnadvisedly, but soberly, considering
what an othe is. The thirde is, he that **The thirde**

sweareth, muste sweare in ryghteousnes:

that is, for the very zeale and loue, whiche
he beareth to the defence of innocency, to
the mayntenaunce of the truth, and to
the ryghteousnes of the matter or cause:

all profyt, dysprofite, all loue and fauours
unto the person, for frende shyppe or kynne
be layde aparte. Thus an othe (if it

come with it these three condicions) is a
part of Goddes glorie, whiche we are
bounde by his commaundement, to geue
unto hym. For he wylleth that wee shall

swear onely by his name, not that he **Why we be**
take pleasure in our othes, but lyke as he **swilled in**
commaunded the Jewes to offer sacrifici- **scripture to**
unto him, not for anye delight that he **swore by**
had in them, but to kepe the Jewes from **the name of**
committinge of Idolatrye: soo he com- **God.**

maunding vs to swear by his holi name,
doth not teache vs that he delyghteth in
swearinge, but he thereby forbiddeth al
men to geue his glorie to any creature in

The .j. parte of the Sermon.

Esay. xlii.

Psalme. xlii.

Commodities had by lawefull othes made and obserued.

heauen, earth, or water. Hether to you sheweth that othes lawefull, are commaunded of god, bled of Patriarches and Prophets of Chryste hymselfe, and of hys Apostle Paule. Therefore Chrystian people muste thynke lawefull othes, both godlye and necessarye. For by lawefull promises and couenautes confirmed by othes, Princes and their countreyes are confirmed in common tranquillitye and peace. By holye promyses, wyth callynge the name of GOD to witnesse, wee be made lyuely members of Chryst, when we profess his religion, receyuinge the Sacrament of Baptisme. By lyke holy promise the Sacramente of matrimonye knytteth manne and wyfe in perpetuall loue, that they desyre not to bee separated, for any dyspleasure, or aduersitye that shall after happen.

By lawefull othes, whiche kynges, Princes, Judges, and Magistrates doe sweare, common lawes are kepte inuiolate, Justice is indifferentlye ministred, harmlesse persons, fatherlesse chyldren, widowes and poore menne are defended fro murderers, opprestours and theenes, that they suffer no wronge nor take any

harme.

By lawefull othes mutuall societie, amitie, and good order is kepte continuallye in all commonalties, as boroughs, cities, to wnes and villages. And by lawefull othes, malefactours are searched oute, wronge doers are punished, and they whiche sustayne wronge, are restored to their ryghte. Wherefore, lawefull swearing cannot be euill, whiche bringeth vnto vs, so manye godly, good, and necessary commodities. Wherefore when Chrysostome so earnestly forbiddeth swearing, it is not so to be vnderstanded, as though he didde forbid all maner of othes: but he forbidde all vayne swearing, and swearing, bothe by God and by his creatures: as the common vse of swearing, in buyinge, sellinge, and in our dayly communication, to the intente euery Christian mans word, should be as wel regarded in such matters, as if he should confirm his communication with an othe. For euery Christian mans word (sayeth saynt Hierome) should be so true, that it should be regarde as an othe. And Chrysostome witnessing the same: sayth: It is not conuenient to sweare, for what neede we sweare, when it is not lawefull.

An objecti-
on,

for one of vs to make a lye vnto an other.
Peradventure some will saye: I am com-
pelled to sweare, for vs men that do com-
mon with me, or doe bye and sel with me,
will not beleue me. To this answereth

As answereth Haynete Chrysostome, that he that thus
sayeth, he weth him selfe to be an vniustice
and a deceptefull person: for if he were
trustye man, and his dedes taken to agree
with his wooordes, he shoulde not neede to
sweare at all. For he that vseth true-
and playnnesse in his bargannyng and
communycatyon, he shal haue no neede of
suche vayne swearing, to bring him selfe
in credence wyth his neyghbours, for
his neyghbours will not mistruste his sa-
ynges. And if his credence bee soo much
losse in dede, that he thynketh no man
will beleue him withoute he sweare, then
he may well thinke his credence is cleane
gone. For the trouth is (as Theophylas-
tus wyrteth) (that no man is lessa truste-
then he that vseth muche to sweare, And
almightye God by the wyle man sayeth

Eccl. xlii.

That manne whiche sweareth muche
shal be ful of synne, and the scourge of
God shall not depart from his house.

But here some men wylt saye, for

cuse

cusling of they? many othes in they? day? An objecti-
lye talke: why shoulde I not sweare, when.

I sweare truely: To such men it may be An answer

says that though they sweare truely, yet
in swearing often vnadvisedly for

trifles, without necessity, and when

they should not sweare, they be not with

out faulte, but do take Goddes most holy

name in vayne. Much more vngodly and

vnwysse men are they, that abuse Goddes

moste holy name, not onely in byrninge

and sellinge of small thynges dayly in all

places, but also eating, drynkyng, play-

inge, commoninge, and reasonninge. As

if none of these thynges myght be done,

except in daye of them, the moste holye

name of God be commonly vsed, and

abused, vayne, and vnreuerently

talked of, sworne by & forsworne

to the breaking of Gods com-

mandement, and pro-

curments of his

indignaci-

on.

The seconde parte of the Ser-
mon of swearing.

you



Ye haue bene taughte in the first part of this sermon agaynst swearing and perjurye what great daunger it is to vse the name of God in vayne. And that all kinde of swearing is not vnlaweful, neyther agaynste gods commaundement, and that there be thre thynges required in a lawfull othe. First that it be made for the mayntenaunce of the truth. Second that it be made wyth iudgemente, not rashlie and vnadvisedly. Thyrde for the zeale and loue of iustyce. We hearde also what commodities cometh of lawfull othes: And what daunger cometh of rash and vnlawfull othes. Nowe as concernynge the rest of the same matter, ye shall vnderstande that as well they vse the name of God in vayne, that by an othe make lawfull promises of good and honest thynges, and persourne them not: as they whiche doe promise euyll and lawfull thynges, and doe persourne the same. Of such menne that regarde not theyr godlye promises bound by an othe, but wittingly and fully breaketh them, we do reade in holye scripture two notable punishmentes.

First,

Lawfull
othes & pro
mises wold
be better re
garded.

firste, Josue & the people of Israel made
a league and faithful promise of perpetu
all amitie and friendship wth the Cana
nites: not withstanding, after ward in the
dayes of wicked Saul, many of these Ca
naanites were murdered, contrary to the
sayd faithful promise made. And here with
almighti god was so sore displeased, that
he sente an universall hunger vpon the
whole country, w^{ch} he continued by the
space of thre yeares. And god would not
withd^{ra} in his punishment, until the said
offence was reuenged by the death of vii
sonnes, or neer kinsmen of kinge Saul.
Also, where as Sedechias, king of Ieru
salem, had promised feithfulnes, to the kyng
of Chaldea, after ward, when Sedechias
contrarye to his othe and allegiance, did
rebel agaynst king Nabugodonosor: this
Heathen kyng, by Gods permission and
suffraunce inuading the lande of Ier^us^upe
and besieginge the citie of Ierusalem, com
pelled the sayd king Sedechias to fle, and
in fleinge tooke hym prisoner, he tooke hym
sonne befor^e his face, and put oute bothe
his eyes, and binding him wth chaines,
led him prisoner miserably into Babil^o.

Thus doeth God shewe plainly, how

Unlawfull
othes and
promises ar
not to be
kepte.

Math. xliii

much he abhorreth breakers of honeste
promises, bounde by an othe made in his
name. And of the that make wicked pro-
mises by an othe, and will perforce the
same: we have example in the scripture,
chiefly of Herode, of the wicked Jewes,
and of Jephthah. Herode promysed by
an othe unto the damosell whiche daun-
sed before hym, to geue unto her whatso-
euer she shoulde aske: when she was in-
structed before of her wicked mother, to
aske the heade of S. John Baptiste. He-
rode as he took a wicked othe so he more
wickedly perforce the same, and cru-
elly slew the moste holy prophete. Like
wise dyd the malicious Jewes make an
othe, cursinge themselves if they dyd ey-
ther eat or drynke untyl they had slayne

Actes. xxi

Judith. xi.

S. Paule: And Jephthah, whē god had
geuen to him victory of the childre of Am-
mon, promysed of a sely deuotion un-
to God, to offer for a sacrifice unto him,
that person, whiche of his owne house
shoulde fynde firste wyth hym after his
retourne home. By force of which sonda
and unadvised othe, he dyd slea his owne
and only daughter, whiche came out of
hys house, with myghty a toy, to welcome
hym

him home. Thus the promise whereby he
 had made most faithfully to God, against
 goddes everlastinge will, and the lawe of
 nature, most cruellye he perfourmed, so
 committing against God double offence.
 Therefore, whosoever maketh anye pro-
 mise, byndinge him selfe thereto by an
 othe, let him consider, that the things which
 he promyseth be good, honeste and not a-
 gainst the commaundemente of god, and
 that it be in his own power to performe
 it fullye. And suche good promises muste
 all men kepe, ever more assuredly. But yf
 a manne at any tyme shall, eyther of igno-
 rance, or of malice, promise and sweate
 to do any thing, which is eyther against
 the lawe of almighty God, or not in his
 power to performe: let him take it for an
 unlawfull and ungodly othe.

Nowe something to speake of perjurye. Against
 to the intente you shoulde knowe; howe
 great and greivous an offence against god
 this wilfull perjurye is: I will shew you,
 what it is to take an othe before a Judge
 upon a booke. First, when they layinge
 theyr handes upon the Gospell booke,
 doe sweare truelye to inquire and to
 make a true presentemente of things,
 where

An othe
 fore a iud

where wth they bee charged and not to
let frome sayinge the trueth, and doyng
truelye, for fauour, loue, dreade, or malice
of anye person, as God maye helpe theym
and the holy contentes of that booke. Thei
musse consyder, that in that booke is con-
teined, Gods everlastinge trueth, his most
holy and eternal worde, wherby we haue
forgivenesse of oure synnes, and be made
inheritors of heauen, to lyue for ever,
wth gods aungelles and his sayntes, in
ioye and gladnesse. In the Gospell booke
is conteyned also Gods terrible threates
to obstinate sinners, that wyl not amend
theyr lyues, nor beleue the trueth of God
his holy worde: and the everlastinge paine
prepared in hell for Idolaters, Hypocri-
tes, for false and bayne sweaters, for per-
jured men, for false wytnesse bearers, for
false condemners of innocent and gilty
men, and for them which for fauoure hide
the crymes of euil doers, that they shoulde
not be punished. So that whosoever wil-
fully forsweareth himself vpon Chrystes
holye Euangelie, they utterly forsake
goddess mercy, goodnesse and trueth, the
merites of our Saviour Chrystes natu-
rall lyfe, passion, deathe, resurrextyon, and

ascens

Of Swearing.

affection. They refuse the forgiveness
of sinnes promised to al penitent sinners,
the ioyes of beauen, the companye wyth
angels and sayntes for euer. Al whiche
benefites and comfortes, are promysed
vnto true Chyistian persons in the gos-
pel. And they so beyng forswoyne vppon
the gospel, doe betake theim selues to the
deuyles seruyce, the mayster of all lyes,
falshe, decepte, and perjury, prouokynge
the greate indignacion, and curse of God,
agaynst theim in this lyfe, and the terri-
ble wyath and iudgement of our Saniour
Chyste, at the great day of the last iudge-
mente, when he shal iustly iudge both the
quicke and the deade, accoordinge to their
woorkes. For whosoever forsaketh the
truth, for loue or displeasure of anye man
or for luke and profite to him selfe, doeth
forsake Chyste, and wyth Judas betray-
eth him.

And althoughe suche perjured mennes
falshe be now kepte secreete, yet it shal
be opened at the laste day when the secre-
tes of all mennes heartes, shal be manifest
to all the woorld. And then the trueth
shal appeare, and accuse theim: and they
owne conscience with al the blessed com-
panye

*Thoughe
perjurye
escape her
vniuersal
punishe
it shal not
do so euer.*

The .j. part of the Sermon.

pany of heauen, shall beare witnesse truly agaynst them. And Chyft the ryghteous iudge, shall then iustlye condempne them to euerlasting shame & death. This sinne of perjurye, almighty GOD by the Prophet Malachye, doth threaten to punishe soze, saying vnto the Jewes: I will come to you in iudgement, and I will be a swift witnes, and a sharpe iudge, vppon sozcers, adulterers, and periured personnes. Whych thinge to the Prophet Zachary god declareth in a vision, wherin the prophet saw a booke fleing, which was. xx. cubites longe, and ten cubites broad. god sayinge then vnto hym: this is the curse, that shall goe forth vpon the face of the earth, for falshoode, false swearing, and perjurye. And this curse shall enter into the house of the false manne, and into the house of the periured man, and it shall remaine in the midst of his house, and consume hym, the tymbre & stones of his house. Thus you see, how much god doth hate perjurye, and what punishment god hath prepared for false swearers, and periured persons.

Thus you haue hearde howe, and in what causes it is lawefull for a Christian

man

an tof to bare: ye haue hearde what pro
 rtyes, and condycyons, a lawefull othe
 must haue, and also howe suche lawfull
 othes are both godly, and necessary to be
 obserued: ye haue hearde, that it is not
 lawefull to sweare baynely (that is) other
 waies then in such causes, and after such
 wyse, as is declared: and finallye, ye haue
 heard howe damnable a thing it is, either
 to sweare our selues o, to kepe an vn
 lawefull and vnaduyced othe. Whers
 o, ye let vs earnestly cal for grace, that all
 our swearing and perjury set a parte,
 we may onely vse suche othes, as be law
 full and godly, and that we maye truelye
 withoute al fraude, kepe the same, accor
 dyng to gods wyl and pleasure. To who
 myth the sonne and the holy ghoft, be all
 honour and glozpe. Amen.

A Sermon howe dangerous
 a thinge it is, to fal from God



For our going from god, the
 wyse man sayth that pryde
 was the first begynnyng:
 for by it mans hearte was
 turned from God bys
 maker.

Eccl. x.

Dye. b.

maker. For pryde (sayeth he) is the foun-
tayne of all synne. he that hath it, shall be
full of cursynges, and at the ende it shall
ouerthrow hym. And as by pryde & synne
we go from god: so shall god and all good-
nes with him, goe from vs. And the pro-
phete Dye doeth playnelye affyame, that
they which go away stil from god by bla-
sphemous lyeinge, and yet would go aboute to
pacifie him other wyse, by sacrifice, and
entertayne hym thereby, they labour in
vayne. For, notwithstanding al they do
sacrifice, yet he goeth styl away from them.
For so muche (sayeth the prophet) as they
do not apply theyr myndes to retourne to
god, although they go about with whole
flockes and herdes to seeke the Lord:
yet they shall not fynd him, for he is gone
awaye from them. But as touching our
turning to god or from god: you shall be-
derstande, that it maye be done dyuerse
wayes. Sometimes directely by ydolatrie
as Israell and Juda then dyd: sometimes
men goe from GOD, by lacke of fayth
and mistrustynge of god, whereof Esay
Esay. xxi. speaketh in this wyse: Who to them that
goe downe into Egypte, to seeke for helpe
trusting in horses, and hauing confidence

Of falling from God.

in the numbze of chariottes, & puissance
oz power of ho2smen. They haue no con-
fidence in the holy **GOD** of Israell, noz
seke fo2 the Lorde. But what foloweth?
The Lorde shall let hys bande fall vpon
them, and do wne shall come both the hel-
per, and he that is holpen. They shalbe
destroyed altogether.

Sometyme men goo from God by the
neglectynge of his commaundementes,
concernynge the2 neyghbours, whych
commaundeth theym to exp2esse heartye
loue to wardes euery man: as Zacharye
sayde vnto the people in Gods behalfe:
Geue true iudgement, shewe mercy and
compassio every one to his b2other: yma-
gine no deceipte to wardes widowes oz
chyl2en fatherlesse and motherlesse, to-
wardes straunger, oz the pooze, lette noo
man fo2ge euyl in hys heart agaynst his
b2other. But these thynges they passed
not of, they turned they2 backs & wente
they2 way, they stopped they2 eares, that
they might not heare, they hardened their
heartes as an Adamante stone, that they
myght not lyssen to the law & the words
that the Lord had sent througb hys holye Hier. b2
spirite, by his auncient prophetes. **Wber.**

here, bit.

here, bit.

foze the Lorde shewed his great indigna-
tion vpon them. It came to passe (saith the
pophete) euen as I tolde theym, as they
would not heare, so when they cryed, they
were not hearde, but were scattered into
all kyngdomes, which they neuer knew,
and theyr lande was made desolate. And
to be shorte, all they that maye not abide
the woorde of god, but folowynge the per-
suasions and stubbernesse of theyr own
heartes, go backwarde, and not forward
(as it is sayde in Ieremye) they goo and
turne a waye from God. Insomuch that
Origene saith: He that with mind, with
study, with dedes, with thought and care
applyeth and geueth hym selfe to goddes
woorde, and thynketh vpon his lawes
day and nyght, geueth hym selfe wholly
to god, and in his preceptes and commaun-
dementes is exercised: this is he that is
turned to god. And on the other parte he
saith: Whosoener is occupied wylth fa-
bles and tales when the woorde of God
is rehearsed, he is turned from God.
Whosoener in tyme of readyng goddes
woorde, is carefull in his mynde of world-
ly busynes, of money, or of lucre: he is
turned from god. Whosoener is entang-

led

Of falling from God.

led wyth the cares of possessions, filled
wyth couetousnes of riches: Whosoever
studeth for y gloze & honoꝝ of this world,
he is turned from God. So that after his
mind, whosoever hath not a special mind
to that thing that is comaunded oꝝ taught
of **GOD**: be that doth not lysten vnto it,
embrace and prync it in his heart, to the
intent that he make duely fashyon his life
thereafter, he is playnely turned frō god
although he do other thynges of his own
denocion and minde, whych to him seme
better, and moze to gods honour. Which
thing to be true, we be taught and admo
nished in holy Scrypture by the example
of King Saule, who beyng commaunded
of God by Samuell, that he shoulde kyll 1. Ke. xv.
all the Amelichites, & destroy them clere
wyth theyꝝ goodes and cattelles: yet he
beyng moued partly by pryde, and partly
(as he thought) wyth denocion vnto god,
slew Agag the kynge, and all the
chefe of theyꝝ Cattayle, therewith to
make sacrifice vnto **GOD**. Where
vnto **GOD** beyng displeased bygh
t, sayde vnto the Prophete Samuell:
I repent, that euer I made Saule a
king: for he hath forsaken me, and not
folowed

loved my wordes, and so he commaunded
Samuell to shew him. And when Samu-
el asked wherfore (contrary to gods word)
he had saved the cattel, he excused the mat-
ter, partly by feare, sayinge he durste doe
none other, so; that the people wold haue
it so, partelye so; that they were goodlye
beastes, he thoughte God woulde be con-
tente, seying it was done of a good intent
and deuocion, to hono; God wyth the sa-
crifice of them. But Samuel rejoyninge
al such intentes and deuocions (seme they
neuer so muche to Gods honour, yf they
stande not wyth his worde, whereby we
maye be assured of his pleasure) sayde in
this wise: Woulde God haue sacrifices
offerings? Or rather that his worde
should be obeyed. To obeye him is better
then offerings, and to lyken to him, is
better then to offer the fat of rāmes: yea
repugne agaynst his voyce, is as euill as
the sinne of southsaying, and not to agree
to it, is like abhominable Idolatrye. And
nowe so; as muche as thou hast cast a waye
the worde of the Lorde, he hath cast a waye
thee, that thou shouldest not be king.

the turning
of GOD
from man.

By all these examples of holye wry-
turs, we maye knowe, that as for so; as

Of falling from God.

god: so shal he ever forsake vs. And what miserable state doth consequēly and necessarilye folowe therupon, a man maye easely consider by the terryble threathinges of **GOD**. And although he consider not all the sayde miserie to the uttermost beyng so great that it passeth any mans capacitye, in this lyfe, sufficiently to consider the same: yet he shall sone perceave so much thereof, that yf his hearte be not moze then stony, or harder then the Adamante, he shal feare, tremble, and quake, to call the same to his remembraunce.

Fyrste the displeasure of God to wardes vs. is commonlye expessed in the Scripture, by these two thynges: by the wynging his fearefull countenaunce vpon vs, and by turning his face, or biding it from vs. By the wynging his dreadful countenaunce, is signified his greates wraath: but by turning his face and biding thereof, is many tymes moze signified, that is to saye: that he clearely forsaketh vs, and geueth us ouer. The whych significations be taken of the properties of mennes maners: for men to wardes them whom they favour, commonly beare a good, a chereful and a louyng countenaunce: so that by the face

The .j. part of the Sermon.

face or countenaunce of a man, if doth commonly appeare, what wyll or mynde he beareth to wards other. So when **GOD** doth shewe bys dreedefull countenaunce to wardes vs, that is to saye, dothe sende dreedefull plagues of sword, famyne, or pestilence vppon vs, it appeareth that he is greatly wroth wth vs. But when he wthdraweth from vs his wroth, & right doctrine of **Chyyst** his gracious assistance and ayde (whiche is euer ioyned to bys wroth) and leaueth vs to oure owne witte and our owne wyll and strength: he declareth then that he begynneth to forsake vs. For wher as god hath shewed to al them that truely beleue his gospel, his face and mercy in **Iesus chyyst**, which doth so lightly moue their hartes, that they (yf they be true) holde it, as they ought to doe) be transformed to his Image, be made partakers of the heauenly lyght, and of bys holy spirite, and be fashyoned to hym in all goodnes requisite to the chyldren of god: so, if they doe neglecte the same, yf they be vngodly, yf they be thankfull vnto hym, yf they order their liues accordyng to his example and doctrine, and to the settynge forth of his glorie, he wyll take away from them his

Kingdom

Of falling from God.

kyngdome, his holpe worde, whereby he
should reigne in them, because thei bring
not forth the fruite thereof, that he lo-
keth for. Neuerthelesse, he is so mercy-
full, and of so longe suffraunce, that he
doth not shew vpon vs that great wrath
sodaynly. But when we begin to shrinke
from his worde, not beleuyng it, or not
expressinge it in oure lyuinges: firste he
doth sende his messengers, the true prea-
chers of his worde, to admonishe vs of our
duetye: that as he for his parte, for the
greate loue he bare vnto vs, deliuered his
owne sonne to suffer deathe, that wee by
his death myght be delyuered from deathe
and bee restored to the lyfe eternall, euer
more to dwell wyth hym, and to be parta-
kers and inheritouses wyth hym, of his
everlastinge glory and kyngdome of hea-
uen: so agayne, that wee for oure partes
shoulde walke in a godlye lyfe as becom-
meth his chyldren to doe. And if thys wil
not serue, but styll we remayne dysobedi-
ent to his worde and will, not knowing
hym, not louyng hym, not fearing hym,
not puttynge our whole truste confidence
in him: and one the other side, to oure nei-
ghbours behauinge vs uncharitable by

The .j. part of the Sermon.

Hebze. liii.
Psal. xxb.

of dayne, enuy, malice, or by committing
murther, robberye, adulterye, gluttonye,
deceypte, lyinge, swearing, or other lyke
detestable woꝝkes, and vngodly behavi-
our: then he threateneth vs by terrible
comminations, swearing in great anger
that whosoener doth these woꝝkes, shall
never enter into his reste, whyche is the
kingdome of heauen.

The seconde parte of the Ser-
mon of falling from God.

In the former part of this Sermon,
ye haue learned how many maner
of wayes men fall from God: some
by Idolatry, some for lacke of fayth, some
by the neglectinge of theyꝝ neyghbours,
some by not hearing of Gods woꝝd, some
by the pleasure they take in the vanities
of worldelye thynges. Ye haue also lear-
ned in what misery that man is, whyche
is gone frome God. And howe that God
yet of his infinite goodnes to call againe
mā from y his miserye, vseth syt gentle
admonitions by his pꝛeachers, after he
layeth on terrible threatnings.

Now yf this gentle monition and com-
minacion together doo not serue, than
god wyl shew his terrible countenaunce
vpon

Of falling from God.

Upon vs, he wyll putte intollerable
plagues upon oure heades, and after he
wyll take a waye from vs al his ayde and
assistance, wherwyth befoze he did defende
vs frome al suche maner of calamitie. As
the Euangelicall Prophete Esay agre, Esay. b.
yng wyth Chrystes parable, dothe teache
vs, saying: That god hath made a goodli
vineyarde, for his beloued chyldzen, he
hedged it, he walled it rounde aboute, he Math. xxi.
planted it wyth chosen vynes, and made
a turrett in the middes thereof, and therein
also a wyne presse. And when he looked
that it shuld bring him forth good grapes
it brought forth wyld grapes: and after
it foloweth. Now shal I shewe you (saith
god) what I wyl do wyth my vineyarde.
I wyl plucke downe the hedges, that it
maye peryshe: I wyl breake downe the
walles, that it maye be troden vnder fote
I wyl let it lye waste, it shall not be cut,
it shall not be digged, but briers & thornes
shal ouergrow it, and I shall commaund
the cloudes that they shall no moze rayne
vpon it.

By these threateninges we are moni-
fied, that yf we which are the chose vine
yard of god, bring not forth good grapes,
that

that is to saye, good woꝝkes that may be
delectable and pleasaunt in his sight, whi
he loketh foꝛ theym, when he sendeth his
messengers to call vpon vs foꝛ theim: but
rather byꝑng foꝛth wyldē grapes, that is
to say, soluer woꝝkes, vnswete, vnsauery
and vnfruitful: then wil he plucke a way
al defence, and suffer greuous plagues of
famyne and battayle, dearth, and deathe
to lyghte vppon vs. Finally, yf these doe
not yet serue, he wyll let vs lye waste, he
wyll geue vs ouer, he wyll turne a waye
from vs, he wil dygge and delue no moꝛe
aboute vs, he will let vs alone, and suffer
vs to byꝑnge foꝛth euen such fruite as we
wyll, to byꝑnge foꝛth, byꝑmbles, byꝑpers,
and thoznes, al naughtines, all vyce, and
that so aboundantly, that they shall clean
ouergrowe vs, suffocate, strangle, and
vnterlye destroy vs. But they that in this
woꝛlde lyue not after god (but after theyꝝ
owne carnall libertye) perceaue not thys
great wꝛath of god towarde them, that
he will not digge noꝛ delue anye moꝛe a
bout them, that he doth lette theim alone
euen to them selues: But they take thys
foꝛ a great benefitte of GOD, to haue al
theyꝝ owne libertye, and so they lyue as
carnal

Offfalling from God.

carnall libertye were the true libertye of
the gospel. But **GOD** forbid (good peo-
ple) that euer we should desyre such liber-
tye. For althoughe **GOD** suffer sometyme
the wycked to haue theyr pleasure in this
worlde: yet the ende of vngodly lynyng
is at length the eternall destruction. The
murmurynge Israelytes hadde that they
longed for, they had quayles enough, yea
till they were wearie of them. But what
was the ende thereof? Theyr swete meat
had so wye sauce: euen whyles the meate
was in theyr mouthes, the plague of god
lyghted vpon them, and sodaynely they di-
ed. So, yf we lyue vngodly, and **GOD** suf-
fereth vs to folowe oure owne wylls, to
haue oure owne delyghtes and pleasures
and correcteth vs not with some plague:
it is no doubt but he is almost vtterly dis-
pleased with vs. And although it be long
o: he stryke, yet manye tymes when he
stryketh such personnes, he stryketh them
at once for euer. So that when he dothe
not stryke vs, when he ceaseth to afflicte
vs, to punishe o: beate vs, and suffreth
vs to runne headlong into all vngod-
lynnesse and pleasures of thys worlde, that
we delyghte in, wythoute punishmente

Numeri. x.

*.I. m. l. d. c.
x. m. l. d. c.*

and

and aduersitye, it is a dreadfull token that he loueth vs no lenger, that he careth no lenger for vs, but hath geuen vs over to our owne selues. As long as a man dothe proune his vines, dothe digg at the rotes and doth lay frethe earth to them, he hath a minde to theym, he perceaueth some token of fruitfulness that may be recovered in theym: But when he wyll bestowe no more suche cosse and labour aboute them then it is a signe that he thynketh they wyll be neuer be good. And the father, as longe as he loueth his chylde, he loketh angerly, he correcteth him when he doth amysse: but when that serueth not, and vppon that he ceaseth frome correction of him, and suffreth hym to do what he lyst him selfe, it is a signe that he entendeth to disinherite him, and to cast him a waye for euer. So surely nothing shoulde perseure our hearte so sore, and put vs in such horrible feare, as when we knowe in our conscience, that we haue greuously offended God, and do so continue, & that yet he striketh not, but quietely suffreth vs in the naughtines that we haue delyghte in. Then speciallye it is tyme to crye, and to crye agayne, as Dauid did. **Casse me not
always**

Psalm. l.
Psalm. cxix

Of falling from God.

away from thy face, and take not away
thy holy spirit from me. Lord turne not
away thy face from me, cast not thy ser-
uant away in displeasure. Hyde not thy face from me, least I be lyke vnto them
that go downe to hell. The which lamen-
table prayers of hym, as they do certifie
vs, what horryble daunger they be in, fro
whom god turneth his face (soz that time
and as long as he so doth:) so shoulde they
moue vs to crye vppon God with al oure
heart, that we may not be broughte into
that state, whych doubtlesse is so sorow
full, so miserable, and so dreadfull, as no
tongue can sufficientlze expresse, nor any
harte can thynke.

For what deadly griefe maye a man
suppose it is to be vnder the wrath of god
to be forsaken of hym, to haue hys holye
spirit, the auethoure of all goodnes, to
be taken from hym, to be brought to so
vyle a condicion, that he shalbe left mete
for no better purpose, then to be for euer
condemned to hell. For not onely suche
places of Dauid do thewe, that vpon the
turnyng of Gods face from any persons,
they shalbe left bare from all goodnesse,
and farre from hope of remedye: but also
the

The .ij. part of the Sermon.

the place recyted last befoze of Esay, doth
meane the same, which she weth that god
at length doth so forsake his vnfruitfull
vinegarde, that he wyl not onely suffer
it to bring forth wedes, byers & thornes,
but also further to punyssh the vnfruit-
fulnesse of it, he saith he wyl not cut it,
he wyl not delue it, and he wyl com-
maunde the cloudes that they shal not
raine vpon it, wherby is signified the tra-
chyng of his woꝛde, whych S. Paule, af-
ter a lyke maner, expꝛesseth by plantyng
and watering, meaning that he wyl take
that away from them. So that they shal
be no longer of his kyngdome, they shal
be no longer gouerned by his holy spirit,
they shal be frustrated of the grace and be-
nefites that they hadde, and euer myghte
haue enioyed through Chꝛyst. They shal
be depꝛyued of the heauenly light, & lyf
whych they had in Chꝛist, whyles they a-
bode in hym. They shal be (as they were
once) as men without God in this woꝛld
or rather in woꝛse takynge. And to bee
woꝛse, they shal be geuen into the power
of the deuyll, whych beareth the rule in
all them that be cast awaye from God,
as he dyd in Paule and Judas, and gene-
rally

Of falling from God.

all ye in all suche as tooke after their
owne wylls, the chyldren of dyffidence
and infidelitie.

Let vs be ware therefore (good Chritti
an people) lest that we, relectyng Gods
woorde (by the whiche we obtaine and re
ceyve true sayth in God) be not at length
cast of soo farre, that we become as the
chyldren of infidelitie, whiche be of two
sortes, farre dyuers, yea almoste cleane
contrary, and yet both be very farre from
returnyng to God. The one sorte onely
sayng theyr sinnefull and detestable li
ving, with the right iudgmēt & straight
nes of gods ryghtousnes, be so destitute
of counsaile, and be soo comfortlesse, (as
all they must nedes be, from whome the
spirite of counsaile and comfort is gone)
that they wyll not be perswaded in their
heartes, but that eyther Godde can not,
or els that he wyll not take them agayne
to his fauoure and mercye. The other
hearynge the lounge and large promy
ses of Gods mercys, and soo not concei
ving a ryght sayth therof, make those pro
mises larger the ever god did, trusting
although they cōtinue in their sinfull & de
testable living never so long, yet that god
at

The .ij. part of the Sermon.

Ezec. xlii.
and. xlii.

Agaynste
desperation

Je. xxxiii.

at the ende of theyr lyfe, wyl shewe by
mercye vpon them, and that then they wyl
returne. And both these twoo sortes o
men be in a damnable state: and yet ne
uerthelesse, GOD (who wylleth not the
death of the wicked) hath shewed meane
wherby both the same (yf they take heed
in season) may escape. The fyrst, as they
do bzeade gods ryghtfull iustyce in puni
shynge synners: (wherby they shoulde be
dismayde, and shoulde dyspayre in dede
as touching any hope that may be in the
selues) so yf they woulde constantly be
lene, that Gods mercy is the remedye ap
poynted agaynste suche dyspayre and dy
strust, not onely for them, but generally
for al that be sorow and truely repentaunt
and wyl therewithal sticke to gods mer
cy, they maye be sure they shall obteyne
mercye, and enter into the porte of ha
uenn of safegarde, into the whych, who so
euer doeth come, bee they before tyme
neuer soo wycked, they shall be oute of
daunger of euerauynge dampnation, as
GOD by Ezechell saith: what tyme so
euer the wicked wyl returne, and take
earnest and true repentance, I wyl for
get al hys wyckednesse.

The

Of fallinge from God.

The other, as they be readye to beleue gods promyses, so they shoulde be as readye to beleue the threathinges of god, aswell they shoulde beleue the lawe as the Gospell: aswell that there is an hell and everlasting fyre, as that there is an heauen, and everlastynge ioye: aswell they shoulde beleue damnation to be threathened to the wycked and euill doers, as saluation to be promysed to the saythfull in wordes and woordes: aswell they shoulde beleue **G D** to be true, in the one, as in the other. And the sinners that contynue in their wycked lypynge, oughte to thynke, that the promyses of Gods mercye and the Gospell, pertayne not vnto them beyng in that state, but onelye the lawe. And those scriptures, whiche containe the wrath, and indignation of god and his threathenings, which shoulde certifie them, that as they doe ouer boldelye presume of goddes mercy, and liue dyssolutelye: so dooth **G D** kylle moze and moze withdraue his mercye from them, and he is so prouoked thereby to wrath that at lengthe, that he destroyeth such presumers many times sodaynely. For of such **Saincte Paule** sayde thus: when they

Presumption.

1. Thessa. 5.

The .iii. part of the Sermon.

Shal say it is peace, there is noo daunger,
then shall sodaine destruction come vpon
them. Let vs be ware therfore, of sucbe
naughty boldnesse to synne: for **G D D**
Sobyth hath promysed hys mercy to them
that be truly repentaunte, (althoughe it
be at the latter ende) hath not promysed
to the presumtuons sinner, either that he
shall haue longe lyfe, or that he shall haue
true repentaunce at the laste ende. But
for that purpose hathe he made euerye
mans death vncertayne, that he shoulde
not put his hope in thend, & in the meane
season (to Gods high displeasure) lyue vn
godly. Therfore, let vs folowethe coun
sayle of the wyseman: let vs make no ta
rpyng to turne vnto the lord: let vs not
put of from day to daye, for sodainly shall
hys wrath come, and in tyme of ven
gaunce he will destroy the wycked. Let vs
therefore tourne betymes: and when we
Oze. xliiii. tourne, let vs pray to God, as **Oze** tea
cheth, saying: Forgeue vs all our synnes,
receyue vs graciouslye. And if we tourne
to him, with an humble and a very peni
tente heart, he will receyue vs to hys fa
uour and grace, for his holy names sake,
for hys promyse sake, for hys trueth and
mercies

Of fallinge from God.

mercy sake, promised to al faythfull be-
lievers in Iesus Chryste, bys onely natu-
rall sonne. To whom the only sanctour of
the world, with the father and the holye
ghost, be al honoure, glory, and power,
world withoute ende. Amen.

An exhortation agaynst the

fear of death.



It is not to be merueyled,
that worldly me. do fere to
dye; For death depriueth
them of al worldly honours
ryches, and possessions, in
the fruition whereof, the
worldly man counteth himselfe happy, so
long as he may enioy them at his owne
pleasure, & other wise, if he be dispossessed
of the same, withoute hope of recouerye,
then he can none other thinke of hymself,
but that he is vnhappye, because he hath
lost his worldly ioye and pleasure. Alas
thinketh thys carnall man, shall I nowe
depart for euer, from all my honoures, al
my treasure, from my countrey, frendes,
richesse, possessions, and worldely plea-
sures, whych are my ioye and heartes de-
lectacion: Alas, that euer that day shall come,
when at these I must bid farewel at once

Eccle. xii.

and neuer to enioye anye of theym after
 Wherfore it is not without great cause
 spoken of the wyse man: O deathe, how
 bitter and so woe is the remembraunce
 of thee, to a man that lyueth in peace, and
 prosperitie in hys substance, to a man
 lyuynge at ease, leadyng hys lyfe after hys
 owne mynde wythoute trouble, and
 therewithal well pampared and fedde
 There be other menne, whome the
 wo:ld doeth not so greatly laugh vpon
 but rather bere and oppresse with pover-
 tie, syckenesse, or some other aduersityte
 yet they doe feare death, partely because
 the fleshe abhorreth naturally hys owne
 so wofull dissolution, which death doeth
 threaten vnto them, and partely by rea-
 son of syckenesses, and paynfull disea-
 ses, whych be mooste stronge panges and
 agonies in the fleshe, and vse commonly
 to come to sicke men before deathe, or
 the leaste, accompany deathe, whensoever
 it commeth.

Although these two causes seme grea-
 and wayghtie to a wo:ldly man, where
 vpon he is moued to feare deathe, yet
 there is another cause much greater then
 anye of these afoze rehearsed, for whych

Against the feare of death.

in dede, he hath iust cause to feare deathe,
and that is, the state and condicion wher-
unto at the laste ende, death byngeth all
them that haue theyr heartes fixed vpon
thys woꝛlde, without repentaunce and a
mendment. This state and condicion, is
called the secōd death, which vnto al such
shall insue after this bodely deathe. And
this is that death, whiche in dede oughte
to be dreade and feared: so; it is an euer
lasting losse without remedy, of the grace
and fauour of god, and of euerlasting ioy
pleasure, and felicitye. And it is not onely
the losse so; euer of all these eternall plea-
sures, but also it is the condemnacion,
both of bodye and soule, (wythout eyther
appellacion, or hope of redempcyon) vnto
euerlastinge paynes in hell. Vnto thys
state deathe sente the vnmmerciful and vn-
godlye ryche man (that Luke speaketh of
in his gospel) who byuynge in al wealthe
and pleasure in this woꝛlde, and chery-
shyng hymselfe dayly wyth dayntye fare,
and gorgeous apparell, despyled poore
Lazarus, that laye pitifollye at his gate
miserablye plagued, and ful of soores, and
also greuouslye pined wyth hunger.

Both these two were arrested of death

L. iij.

whyche

Luke. xviij.

Matth. xviij.

Matth. xviij.

The .j. parte of the Sermon.

whych he sente Lazarus the poore mysera-
ble man, by aungelles aroone vnto Abra-
hams bosome: a place of reste, pleasure
and consolacyon. But the vnmereyful
ryche man descended down into hell, and
heynge in tormentes, he cryed for com-
forte, complayninge of the intollerable
payne that he suffred in the flame of fyre,
but it was to late. So vnto this place,
bodely death sendeth at them, that in this
woorde haue theyr ioye and felicitye al-
thow they be vncharitable vnto God,
vnto God, and vncharitable vnto theyr
neighbour, so dyinge wythoute repen-
taunce, and hope of Gods mercy. Where-
fore it is no meruaile, that the worldlye
manne feareth death, for he hath muche
more cause so to do, then he himself doeth
consyder.

the first

the second

the thirde

Thus we see thre causes, whye world-
lye men feare death. One, because they
shall lose thereby their worldly honours,
richesse, possession, and all theyr hartes
desyre. Another, because of the paynfull
diseases, and bitter pangues, whych com-
monly men suffer, eyther before or at the
time of death. But the chief cause, aboue
all other, is the drede of the miserable
state,

Against the feare of death.

state, of eternal damnation both of bodye
and soule, whych they feare shall folowe
after their departinge but of the worldly
pleasures of this present lyfe.

For these causes be all mortal menne,
(whych be geue to the loue of this world)
both in feare, and state of death; throught
sinne (as the holy Apostle sayeth) so longe
as they liue here in this world. But ever
lastynge thanks be to almighty **GOD** *Hebze. ii.*
for ever, there is neuer one of all these
causes, no no: yet they altogether that
can make a true Chyrtian man afrayde
to dye (whiche is the very member of Chyrt)
the temple of the holpe ghost, the sonne of *Corin. iii.*
god, and the very inheritors of the ever
lasting kingdome of heauen: but plainly
contrary, he conceyeth great and many
causes, undoubtedly grounded vppon the
infalible and everlastynge trust of the
worde of God, whych moue him not one
lye to put awaye the feare of bodily death
but also for the manifolde benefites & sin
guler commodities; whych he shal geue vnto
euerye faithfull personne, by reason of the
same, to wythe, desire, & long heartely for
it. For death shal be to hym no death at al
but a verye deliuerance from death, fro all
paynes

paynes, cares, and sorowes, miseries and
wretchednesse of this worlde, and the be-
rye entyre into rest, and a beginninge of
euerlastyng ioye, a tastyng of heauenlye
pleasures, so greate, that neyther tounge
is able to expresse, neyther eye to see, nor
eare to heare them: no nor for any earthly
mans hearte to conceaue them. So crea-
dyng greate benefites they be, which god
oure heauenlye father by his mere mer-
cy, and for the loue of his sonne Iesus
Christe, hath laied vp in store, and prepa-
red for them, that humbly submit them-
selues to Gods will and euermore vnflay-
nedlye loue him from the bottome of their
heartes. And we oughte to beleeue, that
death beyng slayne by Christe cannot
kepe anye manne, that stedfastly trusteth
in Christe, vnder his perpetual tyrannye
and subjection, but that he shal rise from
death agayne vnto gloze at the laste day
appoynted by almyghtye GOD: lyke as
Christe our head, dyd rise agayne, accor-
dyng to Gods appointmēt the thyrde day.
For saynt Augustine sayeth: The heade
goynge before, the membes truste to fo-
llowe, and come after. And saynt Paul
sayeth: yf Christe be risen from the dead,

Against the feare of death.

we shall ryle also frome the same. And to
comfozt al Chryſten persons herein, holy
ſcripture calleth this bodely death a ſlepe Math. xxi
wherein mannes ſenſes be (as it wer) ta-
ken from him for a ſeaſon, and yet when
he awaketh, he is moze freſhe, then he
was when he went to bed.

So although we have our ſelues ſepara-
ted frome oure bodies for a ſeaſon, yet at
the general reſurrection, we ſhal be moze
freſhe, beautifull and perfect, then we be
nowe. For now we be mortall, then we
ſhal be immortall: now we infect wyth dy-
uers infirmities, then clearelye boyde of
all mortall infirmities: now we be ſub-
iecte to all carnal deſyres, then we ſhal be
al ſpiritual deſiringe nothinge but Gods
glory, and chynges eternal. Thus is this
bodely death, a doore or entrynge into
to lyfe, and therefore not ſo muche dread-
ful, (yf it be ryghtelye conſidered) as it is
comfoztable, not a miſchiefe, but a reme-
dye of al miſchiefe, no enemy, but a friend,
not a cruel tyraunte, but a gentle guyde,
leadinge vs, not to mortalitie, but to im-
mortalitie, not to ſorrowe and payne, but
to ioye and pleaſure, and that to endure
for ever, if it be thankfully taken and ac-
cepted,

The .j. part of the Sermon.

Roma. viii

John. vi.

John. vi.

John. vi.

1. Corin. i.

repted, as gods messenger, and patiently
borne of vs, for Chrystes loue, that suffe-
red moste paynfull death, for oure loue,
to redeme vs from deathe eternal. Accor-
dyng hereunto, Saynde Paule sayeth,
oure lyfe is hid wyth Chryste in God, but
when our lyfe shall appeare, then shall we
also appeare wyth hym in gloze. Whye
then shall we feare to dye: considering the
many folde, and comfortable promises of
the Gospell, and of holpe scriptures. God
the father hath geuen vs etierlastyng
lyfe, (sayeth Saynde John) and this lyfe is
in his sonne, he that hath the sonne, hath
lyfe, and he that hath not the sonne, hath
not lyfe. And this I wrote (sayeth Saynde
John) to you, that beleue in the name of
the son of God, that you may know that
you haue euerlastyng lyfe, and that you
do beleue vppon the name of the sonne of
God. And our Saviour Chryst sayeth:
he that beleueth in me, hath lyfe euerla-
styng, and I wyll raise hym from deathe
to lyfe at the laste daye. Saynde Paule al-
so sayeth, that Chryste is ordayned and
made of God, oure ryghteousnes, oure ho-
lynes and redemption, to the intent that
he whiche will gloze, shoulde gloze in the

Against the feare of death.

Lord. Saynt Paule dyd contemne, and
set little by all other thynges; esteeming
them as dounge whiche befoze he had in
very great pryce, that he myght be found
in Chryst, to haue everlastinge lyfe, true
holynes, ryghteousnes and redemption.

Finally Saynt Paule maketh a playne Coloss. 1
argument in this wyse: If our heauenly
father would not spare his own natural
sonne, but dyd geue him to deathe for vs:
ho we can it be, that wyth him he shoulde
not geue vs all thynges: Therefore yf we
haue Chryste, then haue we wyth hym,
and by hym, al good thynges whatsoener
we can in our heartes wythe or desyre: as
victory ouer deathe, sin and hell: we haue
the fauoure of **GOD**, peace wyth hym,
holynesse, wysedome, iustice, power, lyfe,
and redemption: we haue by hym perpe-
tuall health, wealth, ioye and blisse ever-
lastyng.

The seconde parte of the Sermon.

That he haue heretofore shewed
you, that there bee three causes
wherefoze menne doe commonly
feare deathe. Firste the sozowefull
depar-

The.ij. part of the Sermon.

departyng from worldly goodes and pleasure. The seconde, the feare of the panges and paynes that come wyth death. Laste and principall cause is, the horrible feare of extreme miserie, and perpetuall damnation in tyme to come. And yet none of these thre causes troubleth good menne, because they stay theym selues by true faythe, perfite charite, and sure hope of yndelesse ioye and blisse everlastyng.

All those therfore haue greate cause to be full of ioye that be ioyned to Chryst w true fayth, stedfast hope, and perfecte charite, and not to feare death nor everlastyng damnation. For death cannot depriue them of Jesu Chryst, nor any sinne canne condemne theym, that are grafted surely in him, whiche is theyr onely ioy, treasure and lyfe. Lette vs repent our synnes amende our lyues, truste in his mercye and satisfaction, and death canne neyther take him frome vs, nor vs frome him. For then (as Saynt Paule sayeth) whether we lyue or dye, we be the Lords owne. And agayne he sayeth: Chryst dyd dye and rose agayne, because he shoulde be Lord bothe of the deade and quicke. Then yt we be the Lords owne when we
be

Agaynst the feare of death.

be dead, it must nedes folow that such tē-
porall death, not onely cannot harme vs,
but also, that it shall muche be to our pro-
fite, and ioyne vs vnto god moze perfect-
ly. And thereof the Chzistian heart maye
surely be certified by the infallible or vn-
deceauable trueth of holy scripture. It is
God (sayeth Saynt Paule, whych hath
pzeared vs vnto immortalytie, and the
same is he whych hath geuen vs an ear-
nest of the spirite. Therefore let vs be
alwayes of good comfozte, for we knowe
that so long as we be in the body, we be
(as it were) farre from god in a straunge
countrey, subiecte to many perilles, wal-
kyng without perfecte syght, and know-
ledge of almyghtye G D, onely seying
him by sayth in holy scriptures. But we
haue a courage and desyre rather to be at
home with god and our Sauour Chzst,
farre from the bodye, where we maye be-
holde hys Godheade as he is, face to face
to our euerlastyng comfozte.

These be Saynte Pauls wordes in
effecte, whereby we maye perceyue, that Hebre. xi
the lyfe in thys world, is resembled & like-
ned to a pylgrymage in a straunge coun-
trei, far from God, and that death deli-
uering

The. ij. parte of the Sermon.

ueryng vs from oure bodyes, doeth sende
vs strayght home into oure owne coun-
trei, and maketh vs to dwell presentlye
with God for ever, in everlastynge reste
and quietnesse. So that to dye is no losse,
but profite and wyunning to all true Chri-
sten people.

the. xxiij. What losse the theise that hanged
on the crosse wyth Chryste by hys bode-
ly death: yea, howe muche dyd he gain by
it: Dydde not oure Sauoure saye vnto
hym: thys daye thou shalt be with me in
Paradyse: And Lazarus that pitifull
personne, that lay befoze the ryche mans
gate, payned with sores, and pyned with
hanger: dyd not deathe byghlye profyte
and promote hym: Whyche by the mi-
the. xxi. nisterpe of Angelles, sente hym vnto
Abrahams bosome, a place of reste, ioye,
and heauenlye consolatyon: Lette vs
thynke none other (good Chrystan peo-
ple) but Chryste hath prepared and made
ready befoze the same ioy and felicitie for
vs. that he prepared for Lazarus and the
theise, wherefoze let vs stycke vnto hys
saluation, and gracious redemption, and
beleue hys worde, serue hym from oure
heartes, loue and obeye hym, and whatso-
euer

Agaynst the feare of death.

auer we haue done heretofore contrari to
his moste holy wyl, now let vs repent in
tyme, and heereafter studie to coꝛrect our
lyfe: and doubt not, but we shall fynde
hym as mercyfull vnto vs, as he was ey
ther to Lazarus, or to the theyse whose
examples are wꝛitten in holy scriptures,
foꝛ the comfoꝛte of them that be sinners,
and subiecte to sorowes, myseryes, and
calamities in thys woꝛlde, that they
shoulde not dyspayre in Gods mercy, but
euer truste thereby to haue foꝛgeuenes of
their synnes and life euerlastyng as La
zarus and the theise had.

Thus I trust euery Chꝛysten man per
ceyue by the infallible or vndeceauable
woꝛde of God, that bodelye death cannot
harne nor hinder them that truly beleue
in Chꝛyste, but contrary shall pꝛofite and
pꝛomote the Chꝛisten soules, whyche be
yng truelye penitente foꝛ their offences,
departe hence in perfecte charitie, and in
sure trust, that god is mercyfull to them,
foꝛgeuynge theyꝛ synnes, foꝛ the merytes
of Iesus **CHRISTE**, bys onely natu
rall sonne.

The seconde cause why some do feare
death, is soꝛe sykenesse, and greuous
paines,

the second
cause whye
some do

feare death.

paynes, which partly come before death,
and partly accompaneth or commeth
with death whēsoever it commeth. This
feare, is the feare of the fragile flesh, and
a naturall passion, belongynge vnto the
nature of a mortall man. But true fayth
in Goddes promyses, and regarde of the
paynes and panges, which Christ vpon
the crosse suffered for vs miserable syn-
ners, with consideration of the ioye and
euerlastinge life to come in heauen, will
mitigate and asswage lesse those paynes,
and moderate or bring into a meane this
feare, that it shall neuer be able to over-
thowe the heartie desire. and gladnes,
that the Christian soule hathe to be sepe-
rated from this corrupt body, that it may
come to the gracious presence of our Sa-
uioure Iesus Christ. If we beleue stedfast-
ly the worde of GOD, we shall perceiue
that suche bodely sykkenes, panges of
death, or whatsoeuer dolorous paynes
we suffer, eyther before or with death, be
nothyng elles in Christen men, but the
rodde of our heauenly and louyng father
wherewith he mercifully correcteth vs,
eyther to trye and declare the faythe of
his patient chylde, that they may be
founde

founde laudable, glorious, and honoura-
ble in his syght, when Iesus Chryst shal
be openly shewed, to bee the iudge of all
the worlde: or els to chastice and amende
in them, whatsoeuer offendeth his father-
ly and gracious goodnes, least they shuld
peryshe euerlastyngly. And thys bys cor-
rectyng rod, is common to all theym that
be truely bys. Wherefore let vs cast away
the burden of sinne, that lyeth to heauye
in our neckes, and retorne vnto God by
true penance, and amendement of oure
lyues. Let vs with pacience runne thys
course that is appoynted, sufferynge (for
his sake that dyed for our saluation) al so-
rowes and panges of death, and death it
selfe ioyfully, when God sendeth it to vs
haunyng our eyes fixed and set faste ever
vpon the head and captayne of our faith,
Iesus Chryst: who (consydering the ioy
that he shoulde come vnto) cared neyther
for the shame, nor payne of death, but
wyllyngly consoymyng and framing his
wyl to his fathers wyl, mooste paciently
suffered the mooste shamefull and painful
death of the crosse, beyng innocent and
harmelesse. And nowe therefore he is ex-
alted in heaue, & euerlastyngly sitteth on

Philip. ii.

the ryght hande of the throne of God the father. Let vs call to our remembraunce therfore, the lyfe and ioyes of heauen, that are kepte for all them that paciently do suffer here with Christ, and consyder that Christ suffered all his paynfull passion by sinners, and for sinners: and then we shall with patience, and the more easily suffer such sorowes and paines whē they come. Let vs not set at lyght the chastysinge of the Lord, nor grudge at him, nor fall from hym when of hym we bee corrected: for the Lord loueth them whō he doeth correcte, and beateth euery one whom he taketh to be his chylde. What chylde is that (saith Saint Paule) whom the father loueth, and doeth not chastice? If ye be without Gods correctyō (which all his welbeloued & true chyldren haue) then be you but bastardes, smally regarded of Godde, and not his true chyldren.

Heb. xii.

Therefore, seying that when we haue in earth our carnall fathers to be our correctours, wee doo feare theym, and reuerently take theyr correction, shal we not muche more be in subiectyon to God our spirituall father, by whom we shal haue
 ever

Agaynst the feare of death.

everlastynge lyfe? And oure carnall fathers sometyme correct vs, even as pleaseth them without cause: but this father iustely correcteth vs, eyther for our sinne to the intent we shoulde amende, or for our commoditie and wealth, to make vs thereby partakers of hys holynesse.

Furthermoze, al correction whych the God sendeth vs in this ptesente tyme, semeth to haue no ioye and comforte, but sorowe and payne: yet it byngeth wth it a tast of Gods mercye and goodnesse towarde them that be so corrected, and a sure hope of Gods everlastynge consolation in heauen. If then these sorowes, diseases and sickenneses, and also death it selfe, be nothyng els but our heauenly fathers rod, whereby he certifieth vs of his loue and gracious favour, whereby he tryeth and purgeth vs, whereby he geueth vnto vs holynesse, and certifyeth vs that wee be his chyldren, and be our mercyfull father: Shall not we then wth all humylytie, as obedyente and loughge chyldren, ioyefullye kysse oure heauenly fathers rodde, and euer saye in our hearte, wth oure Sauoure Chyeste? Father of thys anguysh and sorowe whych

The.iiij part of the Sermon.

path. xxi I fele, and death whiche I see approche,
maye not passe, but that thy wyl is that
I must suffer them, thy wyl be done.

The thyrd part of the Ser-
mon of the feare of death.

In thys Sermon agaynst the feare
of death, two causes were declared
whiche commonly moue woꝛldelye
men to be in much feare to dye, and
yet the same do nothing trouble the faith-
full and good lyuers, when death com-
meth, but rather geueth theym occasyon
greatly to reioyce, considering that they
shalbe deliuered from the sorow and mi-
serie of thys woꝛlde, and be broughte to
the greate ioye and felicitye of the lyfe to
come.

the thyrd
cause whye
death is to
be feared.

Nowe the thyrd and specyall cause,
why death in dede is to be feared, is the
miserable state of the woꝛldelye and vn-
godly people, after theyr death: But this
is no cause at al, why the godly and faith-
full people shoulde feare death: but ra-
ther contrarywyse, theyr godlye conuer-
sation in thys lyfe, and beliefe in Chryst,
cleaunge continuallye to hys merytes,

shoulde

Agaynste the feare of death.

should make them to long soze after that
lyfe that remaineth for them vndoubted-
lye after this bodelye deathe. Of this im-
mortal state, after this transitozpe lyfe,
where we shall lyue euermoze in the pre-
sence of God, in ioy and rest, after the vic-
tozpe ouer all sicknesses, sozowes, sinne, &
death: there be many, both playne places
of holy scripture, which confirme y weke
conscience agaynste the feare of al suche
dolours, sicknesses, sin and bodely deathe
to asswage suche tremblynge, and vngod-
lye feare, and to encourage vs wyth com-
forte and hope of a blessed state after this
lyfe. Saynt Paule wytheth vnto the E-
phesians, that **GOD** the father of glozpe **Eph. i.**
would geue vnto them the spirite of wis-
dom and reuelacio, that the eyes of theyz
heartes myghte geue lyghte to knowe
hym, and to perceyue howe great thyngs
he hadde called them vnto, and howe rich
an heritaunce he hath prepared after this
lyfe, for them that perteyne vnto him.

And Saynte Paule hymselfe declareth **Philp. i.**
the desyre of his heart, whyche was to be
dissolued and loosed frome his bodye, and
to be wyth **Chyste**: whyche (as he sayde)
was muche better for hym, althoughe to
them

The.iiij.part of the Sermon.

them it was moze necessary that he shuld
liue, which he refused not for their sakes.
Euen like as Saynte Martyn sayde: god
Lorde, yf I be necessarye for thy people to
do good vnto theym, I wyll refuse no la-
boure: but els for myne owne selfe, I be-
seche the to take my soule.

Nowe, the holpe fathers of the olde
lawe, and all faythefull and ryghteous
men, whiche departed befoze our sauour
Chrystes ascencion into heauen, dyd by
deathe departe frome troubles vnto reste,
frome the handes of theyr enemyes into
the handes of God, frome sorowes & sick-
nesses vnto ioyful refreshynge into Abra-
hams bosome, a place of all comfote and
consolacion, as scriptures doo playnely
by manifeste wordes testifie. The booke
of **Sapi. iiii.** Wisedome saythe: that the ryghteous
mens soules be in the hande of God, and
no tozmente shall touche theim. They se-
med to the eyes of folysh men to dye, and
theyr deathe was counted mis-erable, and
theyr departinge out of this world we-
ched, but they bee in reste. And a nother
place sayth: that the ryghteous shall lyue
for euer, and theyr rewarde is wyth the
Lorde, and theyr mindes be wyth God.

Agaynste the feare of death.

who is aboue all. Therefore they shal receaue a glorious kyngdome, and a beautiful crowne at the Lordes hande.

And in another place the same booke saythe: the ryghteous, though he be persecuted with sodaine death, neuerthelesse he shalbe ther where he shalbe refreshed Of Abrahams bosome. Chrystes wordes be so playne, that a Chyrtian man needeth no moore proofe of it. Nowe then, yf this were the state of the holye fathers and ryghteous men, befoze the comming of oure Sauoure, and befoze he was glorified: howe muche moze then oughte all we to haue a stedfastte faythe, and a sure hope of this blessed state and condicion, after our death.

Seynge that oure sauour nowe hathe perfourmed the whole worke of oure redemption, and is gloriously ascended into heauen, to prepare oure dwelling places wyth hym, and sayde vnto his father: Father, I wyll that where I am, my seruantes shalbe wyth me. And we knowe that whatsoener Chyrtte wyll, his father wyll the same: wherefoze it can not be but yf wee bee his faythfull seruantes.

P. liii.

oure

Sapi. liii.

John. xvi.

The. iij. part of the Sermon.

our soules shalbe wyth hym after our departinge out of this present lyfe. Saynte Steuen when he was stoned to death, euen in the myddeste of his tormentes, what was his minde mooste vpon: When he was full of the holy ghoſte (sayth holy **Actes. vii.** scripture) hauing his eyes lyfted vp into heauen, he sawe the gloze of GOD, and Iesus standyng on the right hand of god. The which trueth, after he had confessed boldly befoze the enemies of Chyſt, they dzeue hym out of the cite, and there they stoned hym, who cryed vnto God sayyng: **John. v.** Lorde Iesu Chyſte take my spirite. And doth not oure sauoure say playnly in S. Johns gospel: Verely, verely I saye vnto you, he that heareth my woꝛde, and beleeueth on him that sente me, hath euerlastinge lyfe, and cometh not into iudgemente, but shal passe from death to lyfe. Shall we not then thynke that deathe to be pꛛecious, by the whiche we passe vnto lyfe.

Psal. cxvi. Therefore it is a true sayyng of the prophete: the deathe of the holpe and ryghteous men, is pꛛecious in the lordes sight. Holpe Simeon, after that he had his hartes desyre in seyng oure Sauour, that he
suer

Agaynst the feare of death.

into longed for all his lyfe, he embzased
of toke him in his armes, and sayd: Now
Lorde let me departe in peace, for myne
eyes haue beholden that sauour, whyrhe
thou hast prepared for al nacions.

Luke. II.

It is trueth therfore, that the death of
the ryghteous is called peace, and the be-
nefite of the Lorde, as the Church sayth
in the name of the ryghteous departed
oute of this woorld: My soule tourne the
to thy reste, for the Lorde hath bene good
to thee, and rewarde thee. And we see by
holye Scrypture, and other aunciente
hystories of Martirs, that the holie, sayth
full, and ryghteous, euer sence Chrystes
ascencion, or goyng vp, in their death did
not doubt, but that they wente to be with
Chyist in spirite, which is our lyfe, heath
welth, & saluacion. John in his holie reue-
lacion sa we an. C. xliiii. M. virgines and
Innocentes, of whome he sayde: these fo-
lowe the lambe Jesu Chyiste. whersoe-
uer he goeth. And shortly after, in the
same place he sayth: I heard a voyce from
heauen, sayinge vnto me: wryte, happye
and blessed are the dead, which dye in the
Lorde, from henceforth (surely saythe the
spirite) they shal rest frome theyr paynes

Psal. cxlvi

Apoca. xlii

P. b.

and

The. iij. part of the sermon.

and laboures, for their woꝝkes do folowe them. So that then they shal reape wyth ioy and comfort, that whiche they sowen wyth labours and paynes.

They that so we in the spirite, of the spirite shal reape everlastynge lyfe. Let vs therefore neuer be weary of well doyng for when the time of reapyng is reward cometh, we shal reape wythoute anye sorowes everlastynge ioy. Wherefore while

Galath. vi. we have tyme (as S. Paul exhorteth vs)
1 Pet. iii. let vs do good to all men, and not laye up

oure treasures in earth, where ruste and mothes corrupte it, which rust (as Saynt James saith) shal bere witness against vs at the great day condemne vs, & shal (like most benning fyre) torment our fleashe.

Let vs beware therfore (as we feare our owne wealth) that we be not in the number of those miserable, covetous, & wretched men, which S. James biudgeth moꝝne & lamente, for they gredeye gatheringe & ungodly keepynge of goods. Let vs be wise in time, & learne to folow the wise example of the wycked stewards. Lette vs so wysely order our goodes and possessyons committed unto vs here by God for a season, that we may truly heare and obeye this

Agaynst the feare of death.

this commaundemente of oure Saviour Luke. xxi.
Chryste: I say vnto you (saythe he) make
you frends of the wycked Hammon, that
they maye receaue you into euerlastinge
tabernacles or dwellynge. Ryche he
calleth wycked, because the woꝛlde abu-
seth them vnto all wyckednesse, whyche
are other wise the good gyfte of God, and
the instrumentes whereby Goddes ser-
uauntes do truely serue him in vsynge of
the same. He commaunded theym not to
make them riche frendes, to gette hyghe
dignities and woꝛldelye promotions, to
geue great gyses to ryche men that haue
no neede therof, but to make them frendes
of poore and miserable men: vnto whome
whatsoener they geue, Chyrist taketh it,
as geuen to him selfe. And to these fren-
des Chyrist in the gospel geueth so greate
honour and pꝛæminence, that he sayeth:
they shal receaue theym that doe good vnto
them, into euerlastinge houses: not that
men shalbe oure rewarde for oure well
doynge, but that Chyrist wyl rewarde vs,
and take it to be done vnto him self, what
soener is done to suche frendes.

Thus makynge poore wretches oure
frendes, we make our saviour Chyrist our
frende,

frende, whose membes they are, whose
miserye, as he taketh for his own miserye:
so theye reliefe, succoure and helpe, he ta-
keth for his succoure, reliefe, & helpe, and
wyl as muche thanke vs and rewarde vs
for our goodnes shewed to them, as yf he
hymselfe hadde receaued lyke benefite at
our hands, as he witnesseth in the gospel,
sayng: whatsoener ye haue done to anye
of these simple persons, whiche do beleue
in me, that haue ye done to my self. There-
fore lette vs diligentelye sojourn, that our
fayth and hope whych we haue conceaued
in almyghtye GOD, and in our saviour
Christ, ware not faynt, nor that the loue
whych we beare in hande to beare to him
ware not colde: but let vs study daily and
diligentli to shewe our selues to be y true
honourers and louers of GOD, by keepyng
of his commaundementes, by doyng of
good dedes vnto our nedye neyghbours,
relieuing bi al meanes that we can, their
pouertye wth our aboundaunce & plen-
tye, their ignoraunce wth our wysedome &
learnynge, and comforte their weakenes
wth our strength & auctoritie: callynge
all men backe from euyl doyng by godlye
counsaille and good example, perseuering
styl

Against the feare of death.

Will in wel doyng so long as we liue. **Sh**all we not nedde to feare death for any of those thre causes afoze mentioned, nor yet for any other cause that can be imagined. But contrary, consydering the manyfold sickenneses, troubles and sorowes of thys presente lyfe, the daungers of thys peryllous pylgrymage, and the greate incombzaunce, whyche our spirite hath by thys sinfull fleshe and frayle boof subiecte to death: consyderynge also the manyfolde sorowes and dangerous deceytes of thys worlde on euery syde, the intollerable pryde, couetousnes & lechery in tyme of prosperitie, the impacynente mormuryng of them that be worldly, in tyme of aduersitie, whyche cease not to withdraue and plucke vs from God, our sauour Chyst, from our lyfe, wealth, or everlastynge ioye and saluacyon: consyde ryng also the innumerable assaultes of our ghostly enemy the denyll, with al his fiery dartes of ambition, pryde, lechery, bayneglozy, enuy, malys, detraction or backebytyng, with other his innumerable deceytes, engines and snares, whereby he goeth busely about to catch all men vnder his dominion, euery lyke a roaring

Lion.

1. Peter. v. His, by al meanes searching whō he ma-
 deuour: the faithfull Chriſtian man, which
 considereth al theſe miſeries, perils, and
 incommodities (wherevnto he is ſubiect
 ſo long as he here liueth vpon earth) & on
 the other part, considereth that bleſſed &
 comfortable ſtate of the heauenly lyfe to
 come, & the ſweete condicion of them that
 depart in the Lorde, howe they are deliue-
 red from the continuall encombrances
 of theyr mortall & ſinful body from al the
 malice, craftes & deceiptes of thys woꝛld,
 from all the aſſaultes of theyr ghoſtlye e-
 nemie the deuil, to liue in peace, reſt, and
 endleſſe quietneſſe, to liue in the ſelow-
 thyp of innumerable Angels, and with
 the congregation of perfect iuſt men, as
 Patriarches, Prophetes, Martirs & con-
 feſſors: and finally, vnto the preſence of
 almighty God, and our Sauour Jeſus
 Chriſte. He that doth conſider all theſe
 thinges and beleueth them credibly, as
 they are to be beleued, euen from the bot-
 tome of his hearte, beinge eſtabliſhed in
 God in his true faith, hauynge a quyet
 conſcience in Chriſt, a firme hope, and aſ-
 ſured truſt in Gods mercye, through the
 merites of Jeſu Chriſte, to obteyne theſe
 quyet

Against the feare of death.

quietnesse, rest, and everlasting ioy: shall
not only be without feare of bodely death
when it commeth, but certaine (as **St. Paul** did) so that he gladly (according to
gods wyll, and when it pleaseth God to
call hym oute of this lyfe) greatly desyre
in his heart, that he maye be rydde from
all these occasions of euyl, & lyue ever to
gods pleasure, in perfect obedience of his
wyll, with oure sauour Iesus Christ: to
whose gracious presence, the Lord of his
infinite mercy & grace, byng vs to reigne
with hym in life everlastyng. To whom
with our heauely father, & the holy ghoſt
be glozy in wordes without end. Amen.

An exhortation, concernynge
good order & obedience, to ru-
lers and Magistrates.



A mighty god hath created
& appointed all thynges in
heauen, earth, & waters, in
a moste excellent & perfecte
order. In heaue he hath ap-
pointed distinct or several orders & states
of Archangels & Angels. In earth he hath
assigned & appointed kings, princes with
other gouernours vnder the, all in good
and necessary order. The water aboue is
kept

kept, and rayneth downe in due time and
 season. The sunne, moone, starrs, rain
 boin, thunder, lightnyng, cloudes, and al
 byzdes of the ayre do kepe theyr order.
 The earth, trees, sedes, plantes, hearbes,
 corne, grasse, & all maner of beastes kepe
 them selues in their order. All the partes
 of the whole yere, as winter, sonner, mo
 nethes, nightes & daies, continue in their
 order. Al kindes of fishe in the sea, riuers
 & waters, with all fountaines, spynges,
 yea, the seas the selues kepe their comely
 course & order. And mā him self also hath
 all his partes, both within & without, as
 soule, heart, mynde, memozy, vnderstan
 dyng, reason, speache, wyth al and syngu
 ler cozpozall members of his bodye, in a
 profitable, necessarye, & pleasaunt order.
 Every degree of people in theyr vocatio,
 calling & office, hath appointed to theym
 theyr due tie & order. Some are in hygh
 degree, some in lowe, some kynges and
 pynces, some inferiours and subiectes,
 pypstes, and laymen, maysters and ser
 uantes, fathers and chyldren, husban
 des and wyues, ryche and poore, and eue
 ry one haue nede of other: so that in all
 thynges is to be lauded and praysed the
 goodlye

Of Obedience.

goodly order of god, without the which,
no house, no Citie, noo common wealth
can contynue & indure o2 last. For where
there is no ryght order, there raigneth al
abuse, carnal libertie, eno2mytie, synne,
and Babilonickall confusion. Take away
kinges, princes, rulers, magistrates, iud-
ges, and sache estates of gods order, noo
man shall ride o2 go by the high way un-
robbed, no manne shal slepe in his owne
house o2 bed unkilld, no man shall kepe
his wiffe, childe, and possessions in quie-
tines: all thynges shalbe common, and
there must nedes folow all mischief and
better destruction, both of soules, bodyes,
goods and common wealthes. But bles-
sed be G D, that we in thys realme of
Englande feele not the horrible calamities,
miserie and wretchednes, which al
they vndoubtedly fele & suffre that lacke
this godly order. And prayd be god that
we knowe the great excellent benefite of
god shewd towarde vs in this behalfe.
G D hath sent vs his hygh gyfte, oure
mooste deare soueraygne Ladye Quene
Elizabeth, with godly, wyse, and honour-
able counsayle, with other superiours,
and inferiours in a beautifull order and

The .i. part of the Sermon.

goodli. **W**herfoze let vs subiectes do our bounden dueties, geuing heartie thanks to God, and praying for the preservation of this godly order. Let vs all obey euen from the botome of our heartes. all theyr godly procedinges. lawes, statutes, proclamacions, and iniunctions, wyth all other godlye orders. Lette vs consyder the scriptures of the holy ghoſt, whiche perswade and commaunde vs all obediently to be subiecte: first & chiefly, to the quenes maiestie, supreme gouerner ouer all: and next to her honorable counsaile, and to al other noble men, magistrates & officers, which by Goddes goodnes be placed and ordered: for almighty God is the onely aucthour and prouider of this forenamed state and order, as it is wytten of God, in the boke of the prouerbes: through me kynges do raygne, through me counsaillours make iuste lawes, through me doe Princes beare rule, and all iudges of the earth execute iudgement, I am louinge to them that loue me.

Pror. viii.

Here let vs marke wel and remember that the hyghe power and aucthoritye of kynges, with theyr makynge of lawes, iudgements, and officers, are the ordynances

Of Obedience.

naunces, not of mā, but of god: and there-
fore in this worde (throughe me) so many
tymes repeted. Here is also wel to be co-
sidered and remembred, that thys good or-
der is appointed of gods wysdom, fauour
and loue, specially for the that loue god,
and therefore he sayeth: I loue them that
loue me. Also in the booke of wysdome we
may evidently learne, that a kings pow-
er, aucthoritie and strength, is a great be-
nefitte of god geuen of his great mercy, to
the comfort of our gret misery. For thus
we reade there spoken to kinges. Heare
O ye kinges and vnderstande: learne ye
that be iudges of theendes of the earth:
geue eare, ye that rule the multitudes: for
the power is geuen you of the Lorde and
the strenght from hⁱ highest. Let vs learne
also here by the infallible and vnderena-
ble word of God, that kinges and other
supreme and higher offycers, are ordai-
ned of god, who is most highest, and ther-
fore they are here diligently taught to ap-
ply & geue themselves to knowledge and
wisdom, necessary for the ordoring of gods
people to their gouernaunce committed, or
whō to gouerne they are charged of god.
And thei be here also taught by almighty

The .i. part of the Sermon.

god, that they should reknoledge them
selues, to haue al theyr po wer & strength
not from Rome, but immediatly of god
mooste hyghest. We reade in the boke of
Deu. xxxiii Deuteronomi, that al punysshmente per-
teineth to G D D by this sentence: Ven-
geaunce is myne, and I wyl rewarde.
But this sentence we must vnderstande,
to pertayne also vnto the magystrates,
whiche doe exerceyse Goddes roume in
iudgement and punysshynge by good and
godly lawes, here in earth. And the pla-
ces of scripture whyche seme to remoue
from amonge all Chyrtyan men, iudge-
ment, punysshment, or killinge, oughte to
be vnderstand, that no man (of his owne
pryuate aucthoritie) maye bee iudge ouer
other, may punyshe, or may kill. But we
must referre al iudgement to G D D, to
kyniges and rulers, and iudges vnder
them, whyche be gods offycers to execute
iustyce, and by playne woordes of scryp-
ture, haue theyr aucthoritie & vse of the
swoorde graunted from God, as we are
taught by Saynt Paule, the deare and
chosen Apostle of oure Sauyoure Chyrt
whom we ought diligently to obey. euen
as we would obey our sauiour Chyrtte yf
he

he were presente. Thus saint Paul w^{ri}te
 teth to the Rom. Let euerye soule submit
 himselfe vnto the aucthority of the high^{er}
 powers: for there is no power but of
 god, the powers that be, bee ordayned of
 God: whosoener therefore wythstandeth
 the power, wythstandeth the ordinaunce
 of god, but they that resist are against,
 shall receyue to theymselfes damnacion;
 for rulers are not fearefull to theym that
 do good, but to them that do euill. Witte
 thou be wythout feare of the power. Doe
 well then, and so shalt thou be praysed of
 the same: for he is the minister of god, for
 thy welth. But and if thou do that which
 is euill, then feare, for he beareth not the
 swoorde for noughte, for he is the minister
 of God, to take vengeance one him that
 doth euill. Wherefore ye must nedes obey
 not onely for feare of vengeance, but al
 so, because of conscience: and eue for this
 cause paye ye tribute, for they are goddes
 ministers, seruinge for the same purpose.
 Heare let vs al learne of saynt Paule
 the chosen vessel of God, that all persons
 hauinge soules (he excepteth none, nor ex
 empteth none, neyther Prieste, Apostle,
 nor Prophet, sayth Saynt Chrysostome)

Rom. xlii.

The .j. parte of the Sermon.

doe owe of bounden duetye, and even in
conscience, obedience, submissyon, and
subiection to the hyghe powers, whiche
be set in aucthority by god, soasmuch as
they bee gods liefetenautes, gods presi-
dentes, Gods officers, Gods commissio-
ners, Gods iudges, ordeyned of God him-
selfe, of whome onelye they haue al theyr
power, and al theyr aucthority. And the
same Sayncte Paule threatheth no lesse
payne then euerlastyng damnacion, to al
disobediente personnes, to all resisters a-
gainst this general and common auctho-
ritye, soasmuche as they resiste not man
but God, not mans deuysse and inuencio,
but Gods wysedome, Gods order, power
and aucthoritye.

The seconde parte of the Ser-
mon of Obedience.



Esasmuche as God hathe
created & disposed all thyn-
ges in a comelye order, we
haue ben taught, in y^e firste
part of the sermon, concer-
ninge god order & obedy-
ence, that we also oughte in all common
wealthes

wealthe, to obserue and kepe a due or-
 der, and to bee obedient to the powers,
 their ordinaunces and lawes, and that al
 rulers are appoynted of God, for a godlye
 order to bee kepte in the worlde. And also
 howe the Magistrates oughte to learne
 howe to rule and gouerne, accoꝝynge to
 goddes lawes. And that all subiectes are
 bounden to obeye theim as Goddes mini-
 sters: yea although they be euyl, not onely
 for feare, but also for conſequence ſake.
 And here (good people) lette vs all marke
 diligently, that it is not lawefull for in-
 ferious and subiectes, in anye caſe to re-
 ſiſt or ſtand agaynſt the ſuperioꝝ powers:
 for ſainct Pauls woꝝdes be playne, that
 whoſoener wythſtandeth, ſhall gette to
 theymſelues damnacion, for whoſoener
 wythſtandeth, wythſtandeth the ordi-
 nanice of God. Our ſauſour Chriſt him-
 ſelfe and his Apoſtles receaued manye
 and diuerſe iniuries of the unſaythfull
 and wicked men in auctoꝝryte: yet we ne-
 uer reade, that thei, or anye of theym, cau-
 ſed any ſedicion or rebellion agaynſt auc-
 thoꝝryte. We read oft, that they patient-
 ly ſuffered al troubles, berations, flaun-
 ders, pangas and paynes, & deathe it ſelfe
 obedientlye

obediently wthout tumult or resistance. They committed their cause to hym that iudgeth righteously, and prayed for their enemies heartely and earnestly. They knew that the aucthority of the powers was gods ordinaunce, and therefore both in their woordes and dedes, they taught ever obediēce to it, and neuer taught nor dyd the contrarye. The wycked iudge

John. xxi.

Pilate sayde to Chryste: knoweste thou not that I haue power to crucifie the, and haue power also to loose thee: Jesus answered: Thou couldest haue no power at all agaynst me, excepte it were geuen the from aboue. Wherby Chryst taught vs playnely, that even the wycked rulers haue their power and aucthoritye from God.

And therefore it is not laweful for their subiectes, by force to wythstande theym, although they abuse theyr power: much lesse then it is lawefull for subiectes to wythstande their godlye and Chyistian Princes, whiche doe not abuse their aucthoritye, but vse the same to Goddes glorye, and to the profite and commoditie of Goddes people. The holy Apostle saynt

Peter. ii.

Peter commandeth seruantes to be obedient

obediente to their maysters, not onelie yf
they be good and gentle, but also yf they
be euill and frowarde: affyrming that the
vocation and callinge of Goddes people,
is to be paciente, and of the sufferynge
side. And ther he bringeth in the pacience
of our Saviour **CHRISTE**, to per-
swade obedience to gouernours, yea, al-
though they be wycked and wronge do-
ers. But let vs now heare Saynte Pe-
ter himselte speake, for his owne wordes
certifie beste our conscience. Thus he
uttereth theym in his firste Epistle: Ser-
uaantes obey your Maysters wyth feare,
not onelye yf they be good and gentle, but
also if they be froward: First it is thanke
woorthye, yf a manne for conscience to-
warde **G D** suffereth grefe, and suffer-
eth wronge vnderferved: for what praise
is it, when ye be beaten for your faultes,
yf ye take it pacientlye? but when ye doe
well, yf you then suffer wronge and take
it pacientlye, then is there cause to haue
thanke of **G D**, for herownto verelye
were ye called: For so vnd **CHRISTE** suffer
for vs, leauinge vs an example, that we
shoulde folowe his steppes. All these be
the very wordes of saynte Peter. Sainct

i. Peter. ii.

i. Reg. 18.
19. 20.

1. Reg. 18.
19.20.

David also teacheth vs a good lesson in this behalfe, who was many tymes most cruellie and wongefullie persecuted of king Saule, and many times also put in leopardie and danger of his life by king Saule and his people: yet he never wyth-
stode, neyther vsed anye force or violence agaynste kynge Saule his mostall or deadelye enemye, but did euer to his liege Lord and mayster kynge Saule, mooste true, mooste diligence, and mooste saythfull seruyce. In so much, that when the Lord GOD had geuen king Saule into Dauid's handes in his owne cause, he would not hurt him, when he might, without al bodelye perill easely haue slayne him: no, he woulde not suffer anye of his seruantes once to laye their handes vpon kynge Saule, but prayed to GOD in this wise: Lord kepe me from doyng that thyng vnto my mayster, the lordes annoynted: kepe me that I laye not my hande vpon him, seyng he is the annoynted of the LORD: for as true as the LORD lyueth, (excepte the LORD smite hym, or excepte his day come, or that he goe downe to warre and in battayle peryshe) the LORD be mercifull vnto mee, that I laye

not

not my hande vppon the Lordes annointed
 And that Dauid might haue killed his
 enemye kynge Saule, it is euidently p^{ro}u^{ed}
 in the first booke of the kynges, bothe
 by the cuttinge of the lap of Saules gar-
 ment, and also by the playne confession of
 kynge Saule. Also an other tyme (as it is
 mentioned in the same booke) when the
 most vnmmerciful, and most vnkinde king
 Saule did persecute p^{er} Dauid, GOD
 did agayne geue kynge Saule into Da-
 uids handes, by castinge of kynge Saule
 and his whole armye into a drede slepe: so
 that Dauid and one Abisay wyth hym,
 came in the nyghte into Saules hoste,
 where Saule lay slepyng, and his speare
 stakke in the grounde at his heade. Then
 sayde Abisay vnto Dauid: god hath deli-
 uered thyne enemye into thy handes at
 this tyme, no me therefore let me smyte
 hym once wyth my speare to the yearth,
 and I will not smyte hym agayne the se-
 conde tyme: meaning thereby to haue kyl-
 led him wyth one stroke, & to haue made
 him sure for ever. And Dauid answered
 and sayde to Abisay: destroye him not, for
 who can laye his handes on the Lordes
 annointed

The.ij. part of the Sermon.

Anointed and be gittles: And David said
furthemore: as sure as the lord lyueth,
the lord shall smyte him, or his daye shall
come to dye, or he shall discende or goe
downe into battayle, and there peryshe
The lord kepe me from laying my han-
des vpon the Lordes anointed. But take
thou now the speare that is at his head,
and the cruse of water, and let vs go: and
so he did.

Here is evidently proued, that we may
not wythstand nor in any wayes hurt an
anointed kynge, whiche is gods liuete-
naunte, vice gerent, and hyghest minister
in that countrey where he is kynge. But

In objectio

peradventure, some here would say, that
David in hys owne defence, myght haue
killed king Saule lawfullye, and wyth a
safe conscience. But holye David pydde

In answer

knowe that he myghte in no wyse wyth-
stande, hurt, or kyl his soueraygne Lord
and kynge: he did knowe, that he was
but king Saules subiecte, though he wer
in great fauour with god, and his enemy
kynge Saule out of gods fauour. There-
fore, though he were neuer so much pro-
uoked, yf he refused utterly to hurte the
Lordes anointed. We durste not so of-

fering

Of Obedience.

sendyng god and hys owne conscience
(although he had occasion and oportunitie)
once laye his handes vpon gods hygh
officer the kynge, whom he dyd knowe to
bee a person reserved and kepte (for hys
office sake) only to gods punishment and
iudgement. Wherefore he prayeth so ofte
and so earnestly, that he lay not his han-
des vpon the lordes annoynted. And by
these. ii. examples S. David (beinge na-
med in scripture a man after gods owne
heart) getteth a generall rule and les-
son to al subiectes in the world, not to with-
stand their liege lord and kynge, not to take a
sworde by theyr pryuate aucthoritye a-
gaynst theyr king, gods annointed, who
onely beareth the sworde by gods aucto-
ritie for the mayntenaunce of the good,
and for the punishment of the euil: who
onely by goddes lawe, hath the vse of the
sworde at hys commaundement, and al-
so hath al power, iurisdiction, regiment,
correction and punishment, as su-
preme gouernoure of all hys realmes &
dominions, and that euen by the auctho-
ritie of God, and by Gods ordynances.

Yet an other notable storye and doctrine
is in the seconde booke of the kynges, that
maketh

Psalme. 88

ii. Reg. i.

The.ij. parte of the Sermon.

maketh also for this purpose. When an Amalechite, by king Saules owne consent & commaundement, had killed king Saule, he went to Dauid, supposyng to haue had great thanke for his message, that he had killed Dauids deadly enemy, and therefore he made great hast to tel to Dauid the chaunce: bringyng with him kinge Saules crowne that was vpon his head, and his bracelet that was vpon his arme, to perswade his tydynges to be true. But godly Dauid was so far from reioysing at these newes, that immediately and forthwith he rent his clothes of his back, he mourned and wept, and said to the messenger: how is it that thou wast not afrayde to lay thy handes on y^e lordes anointed to destroy him? And by & by Dauid made one of his seruauntes to kill the messenger, saying: thy blood be on thine owne head, for thy owne mouth hath testified & witnessed agaynst thee, graunting that thou hast slaine the lordes anointed. These examples being so manifest & euident, it is an intollerable ignorance, madness, & wyckednes, for subiectes to make any murmurynge, rebellion, resistance or withstanding, commotion, or insurrection
against

agaynst their most deare and most deare
 soneraigne lord & king, ordeyned and ap-
 pointed of gods goodnes, for their com-
 moditie, peace and quietnes. Yet lette vs
 beleue vndoubtedly, (good christian peo-
 ple) that we maye not obey kynges, Ma-
 gistrates, or anye other, (though they be
 our owne fathers) if they wold commaund
 vs to do anye thinge contrary to goddes
 commaundementes. In suche a case, we
 ought to say with the Apostles: we must
 rather obey God then man. But neuer, *Actes. v.*
 thelesse in that case, we maye not in anye
 wise withstand violently, or rebel agaynst
 rulers, or make any insurrectiō, sediciō,
 or tumultes, eyther by force of armes,
 (or other wayes) agaynst the anoynted of
 the lord, or any of his appointed officers.
 But we must in such case, patiently suf-
 fer all wronges and iniuries, referringe
 the iudgement of our cause onely to god.
 Let vs feare the terrible punishmentē of
 almyghtye god, agaynst traytours, or re-
 bellious persons, by the exāple of Chore,
 Dathan, & Abiron, which repugned and
 grudged agaynst gods Maiestates, and
 officers, and therfore the earth opened,
 and swallowed them by alyue.

Other

The.ij.parthe of the Sermon.

Numeri. xi. Other for they: wicked murmuring and rebellion, were by a sodayne fyze sent of God, utterly consumed. Other for they: frowarde behauioure to they: rulers and gouernours goddes ministers, where for daynely stryken wyth a foule leprosy. Other were strynged to death wyth wonderfull straunge fierie serpentes. Other were fore plaged, so that there was kyled in one daye, the number of 14. M. and vii. C. for rebellion agaynst them whom God had appoynted to bee in auctoritie. Absalon also, rebellyng agaynst his father kinge Dauid was punished with a straunge and notable death.

*Num. xii.
Num. xxi.
Num. xxv*

2. Reg. 18.

The thyrde parte of the Sermon of Obedience,



Ye haue hearde before in this Sermon of good order and obedience, manifestly proued both by scryptures and examples, that all subiectes are bounden to obey they: magistrates, and for no cause to resist or withstand, rebel, or make any sedition agaynst them, yea although they be wicked men.

And

And let no man thynke that he can escape unpunished, that committeth treason, conspiracie, or rebellion agaynste his soueraigne Lorde the Kynge, though he committe the same neuer so secretly, eyther in thought, woꝛde, or dede: neuer so privately in his pryue chaumber, by hym selfe, or openly communicatyng and consultyng with other. For treason wyl not be hydde, treason wyl out at the lengthe. God wyl haue that moste detestable vice both opened and punished, for that it is so directly agaynst his ordinaunce, and agaynst his high principall iudge annointed in earth. The violence & iniury that is committed agaynst aucthoritie, is committed agaynst God, the common weale, and the whole realme, whiche God wyl haue knowen, and condingly or woꝛthely punished one way or other. For it is notably wyrtten of the Wylse manne in scripture, in the booke called Ecclesiastes: *Eccle. x.* with the Kynge no euil in thy thought nor speake no hurte of hym in thy pryue chamber, for a byrde of the ayre shall betray thy voyce, and with her fethers shall bewraye thy woꝛdes. These lessons and examples are wyrtten for our learnyng.

¶ 1.

¶ There

Wherefore let vs all feare the moſte dete-
ſtable vice of rebellyon, euer knowynge
and remembrynge, that he that reſiſteth
oꝛ wythſtandeth common aucthority, re-
ſiſteth oꝛ wythſtandeth God and his ordi-
naunce, as it may be proued by manye o-
ther moe places of holye ſcripture. And
here let vs take hede that we vnderſtand
not theſe oꝛ ſuch other lyke places (which
ſo ſtraightly commaunde Obedience to
ſuperiours, and ſo ſtraightly puniſheth
rebellſon, and dyſobedience to the ſame)
to be meante in any condicion of the pre-
ſented oꝛ couloured power of the Biſhop
of Rome. For truly the ſcripture of god
alloweth no ſuche vſurped power, full
of enoꝛmityes, abuſiōs, and blaſphemies
But the true meaninge of theſe and ſuch
places, be to extoll and ſette fooꝛth Gods
true ordinaunce, and the aucthoritye of
Goddes annoynted kynges, and of theyꝝ
officers appoynted vnder them. And con-
cernynge the vſurped power of the Bi-
ſhop of Rome which he moſt wrongfully
chalengeth, as the ſucceſſoꝛ of Chyſte &
Peter: we may eaſely perceue how falſe
fayned, and forged it is, not onely in that
it hath no ſufficient ground in holy ſcrip-
ture,

ture, but also by the fruytes and doctrine
therof. For our saviour Chryst, & Saint
Peter, teacheth moſte earnestly and agre-
able obedience to kynges, as to the chief
and ſupreme rulers in this worlde, nexte
vnder GOD: but the Biſhoppe of Rome
teacheth, that they that are vnder hym
are free from all burdens and charges
of the common wealtbe and obedience
to wardes their pryncce, moſte clearely a-
gaynſt Chryſtes doctrine and Saint Pe-
ters. He oughte therefore rather to bee
called Antichryſte, and the ſucceſſour of
the Scribes and Phariseys, then Chry-
ſtes vicar, or Saynte Peters ſucceſſour:
ſeynge, that not onely in this poynt, but
also in other wayghtye matters of Chri-
ſtian religion, in matters of remiſſion
and forgyuenes of ſinnes, and of ſaluati-
on, he teacheth ſo directly agaynſte both
Saint Peter, and agaynſte our Saviour
Chryſt: who not onely taught obedience
to kynges, but also practiſed obedience in
theyr conuerſaciō & living. For we reade
that they both payed tribute to the kyng.
And also we reade of the holy virgin Mary
mother to our ſauour chryſt, & Joſeph who
was take for his father, at the Emperours

Math. xxi
Luke. ii

Luke. ii.

commandementes, wente to the Citie of David, named Bethleem, to be taxed amonge other, and to declare theyr obedience to the Maiestrates, for Gods ordinances sake. And here let vs not forget the blessed virgin Marias obedience: for although she was highly in gods fauour and Chrystes naturall mother, and was also greate with chylde that same time, & so nygh her traualle, that she was delayed in her iourney: yet she gladly wythout anye excuse or grudgyng (for conscience sake) dyd take that colde and soule wynter iourney, being in the meane season so poore, that she lay in the stable, and there she was deliuered of Chryste. And

1. Peter. ii.

accoording to the same, lo how Saint Peter agreeth wytyng by expresse wordes in his fyrste Epistle: submit youre selues or be subiecte (saith he) vnto kynges, as vnto the chiefe heades, or vnto rulers, as vnto them that are sent of him for the punishmente of euyl doers, & for the praise of them that do well, for so is the wyll of God. I nede not to expounde these wordes, they be so playne of them selues. Saint Peter doth not say: submitte your selues vnto me, as supreme head of the Church
neither

Of Obedience.

neither he saythe, submitte youre selues
frome tyme to tyme, to my successours in
Rome: but he sayth, submitte youre selues
vnto your kyng, your supreme head, and
vnto those that he appoynteth in auctho-
ritye vnder him. For that ye shal so the
your obedience it is the wyll of god. God
wil that you be in subiection to your head
and king. This is gods ordinaunce, gods
commaundemente, and gods holpe wyl,
that the whole body of euery Realm, and
all the members and partes of the same,
shalbe subiecte to theyr heade, theyr king,
and that (as Saint Peter writeth) for the
Lords sake: and (as Saynt Paule wry-
teth) for conscience sake, and not for feare
onelye, Thus we learne by the worde of
God, to yelde to oure kinge, that is due to
our king, that is honour, obedience, pay-
mentes of due taxes, customes, tributes
subsidyes, lone & feare. Thus we knowe
partely our bounden dueties to common
auctoritie, now we let vs learne to accom-
plyshe the same. And let vs most instant-
ly and heartely praye to God, the onely
aucthoure of all auctoritye, for all them
that be in auctoritye, accordynge as S.
Paule wryteth, wrytyng thus to Timo-
thee

i. Peter. ii.
Rom. xiii.

Matt. xxii.
Rom. xiii.

L. cimo. ii.

this in his firste Epistle: I exhorte there
fore, that aboue al thinges, prayers, sup-
plications, intercessions, and geuinge of
thakes be done for all men: for kynges,
and for al that be in authorite, that we
may liue a quiete & a peaceable lyfe, with
al godlines and honestye, for that is good
and accepted & allowable in the sighte of
God our sauiour. Here Saynt Paule ma-
keth an earnest, and an especial exhorta-
cion, concerning geuinge of thanks, and
prayer for kynges and rulers, sayinge: a-
boue al thinges, as he might say, in anye
wyse principallye and chiefly, let pray-
er be made for kynges. Let vs heartelye
thanke God for his greate and excellent
benefite and prouidence, concerning the
state of kynges. Let vs pray for them, that
they may haue Gods sauiour, and goddes
protection. Let vs praye, that they may e-
uer in all thynges haue God befoze their
eyes. Let vs praye, that they maye haue
wysedome, strengthe, iustice, clemencie,
zeale to Gods glorie, to Gods veritie, to
Christians soules, & to the comon wealthe.
Let vs praye, that they maye rightly vse
their power and authorite, for the main-
tenaunce and defence of the Catholyke
sayth

Of Obedience.

faith conteyned in holy Scripture, and of
theyr good and honeste subiectes, and for
the feare and punishment of the euill &
vicious people. Lette vs praye that they
maye faithfully folowe the most faythful
Kynge and Capytaynes in the Wyble
Dauid, Ezechias, Iosias, & Moses, with
suche other. And let vs praye for our selues
that we may liue godly in holy and Chri-
stian conuersacion, so we shall haue God
on oure side: And then lette vs not feare
what man can do agaynst vs. So we shal
lyue in true obedience, both to oure most
merciful king in heauen, and to our most
Christian quene in earthe: so shall we
please God, and haue the exceeding benes-
fite, peace of conscience, reste & quietnesse
here in the worlde, and after this lyfe, we
shal enioye a better lyfe, reste, peace, and
the everlasting blisse of heauen, which he
graunte vs all, that was obediante for vs
all, euen to the deathe of the crosse Iesus
Christe: to whome wyth the father

Judith, b.

and þe holy ghoſte, be all ho-

nour and glory,

bothe nowe

and euer.

Amen.

D. III. A Ser.

A Sermon agaynste

whozedome and vnclean-
nesse.



Althoughbe there wante
not (good Chyrtian
people) great swarmes
of vices, woꝛthy to be
rebuked (vnto suche de-
caye is true godlynes
and vertuous lyuynge,
nowe come :) yet aboue other vices, the
outragious seas of adulterie, oꝛ bꝛeakyng
of wedlocke, whozedome, foꝛnication, &
vncleannesse, haue not only bꝛast in, but
also overflowed almost the whole woꝛlde
vnto the great dishonoure of God, the ex-
ceeding infamy of the name of Chyꝛste,
the notable decaye of true religion, & the
bitter destruction of the publique wealthe
and that so aboundantly, that thꝛough
the custumable vse thereof, this vyce is
growen vnto suche an heyghte, that in a
maner among manye, it is coumpted no
synne at all, but rather a passyme, a da-
liaunce, and but a touche of youthe : not
rebuked, but wyked at, not punished,
but

Against Adultrye.

but laughed at: wherefore it is necessarye
at this present, to increate of the sinne of
whoredome and fornication, declaringe
vnto you the greatnes of this sinne, and
howe odious, hatefull and abhominable
it is, and hath alway ben reputed before
god and al good men, and howe greuous-
lye it hath ben punished, both by the law
of god, and the lawes of dyuers Prynces.
Agayne, to shewe you certayne remedies
wherbi ye mai (through the grace of god)
eschewe this moste detestable sinne of
whoredome and fornication, and leade
your lyues in al honestye and cleannesse.
And that ye maye perceaue that fornication
and whoredome are (in the sighte of
God) moste abhominable sinnes, ye shall
call to remembraunce this commaundes-
ment of God: Thou shalt not commit ad-
ultrye, by the whyche worde adultrye, al-
though it be properly vnderstande, of the
vnlawefull commixtion or fornyng toge-
ther of a married man wyth anye woman
beside his wyfe, or of a wyfe wyth anye
man beside her husbände; yet thereby is
signified also, all vnlawefull vse of those
parts which be ordayned for generation.
And this one commaundemente (so byd-

Exod. xx.

1. 12

The .j. part of the sermon.

ding adultry) doeth sufficiently paynte & set oute befoze oure eyes the greatnesse of this sinne of whozedome, and manifestlie declareth howe greatly it oughte to be abhoyred of all honeste and faythfull persons. And that none of vs all shall thinke himselfe excepted from this commaundemente, whether we be olde or young, married or vnmarrried, man or woman, heare what **GOD** the father sayth, bi his most
Deute. xxi. excellente **Prophete Moyses**. There shall be no whoze among the daughters of **Israel**, nor no whozemongers amonge the sonnes of **Israel**. There is whozedome, fornicacion, and all uncleannesse forbydden to al kyndes of people, all degrees, and al ages, without exceptiō. And that we shal not doubte, but that this pzecepte or commaundemente pertyneth to be in dede, heare what **Chryst** (the perfect teacher of all trueth) saith in the newe Testament:
Math. v. we haue heard (sayth he) that it was said to them of the olde time, thou shalt not commit adultry: but I say vnto you, whoso-ener seeth a womā, to haue his lust of her, hath comitted adultry wyth her alreadye in his harte. Here oure sauour **Chryste** doth not oneli confirme & stablish the law agaynst

Against Adultrye.

against adultrye, geuen in the olde Testa-
mente of God the father by his seruaunt
Moses, and make it of full strength, conti-
nually to remayne among the professours
of his name in the new law: But he also
(condemninge the grosse interpretacio of
the Scribes and Phariseis, which taught
that the aforesaid commaundement only
required to abstayne from the outwarde
adultry, & not from the filthye desires and
vnpure lustes) teacheth vs an exact & full
perfection of puritie and cleannesse of lyfe
both to kepe our bodies vndefiled, & oure
heartes pure & free from all euil thoughts
carnal desyres, & fleshely consentes. How
can we then be free from this commaun-
demente, where so greate charge is layde
vpon vs: May a seruaunt do what he wil
in any thing, hauing a commaundement
of his master to the contrarye? Is not
Christe oure master? Are not we his ser-
uautes? How then maye wee neglect
our masters wyl and pleasure, and folow
our owne wyl and phantasie? He are my
frendes (sayth Christe) yf you kepe those
thynges that I commaunde you.

Howe hathe Christe oure master com-
maunded vs, that wee shoulde forsake all

John. xv.

but

The .j. part of the sermon.

Math. xv. uncleannesse and lechery both in body and
spite: this therefore muste we do, yf we
looke to please G D D. In the Gospell of
Saynt Mathew, we reade that the Scry-
bes and Phariseis were greuously offen-
ded wpth Chyist, because his disciples did
not kepe the tradicions of the fozefathers
foz they washed not their handes when
they went to diner o2 supper, and among
other thynges, Chyiste answered and
Math. xv. sayde: heare and vnderstande. Not that
thyng whych entreth into the mouth, de-
Math. xv. fileth the man, but that whiche commeth
oute of the mouthe defileth the man. Foz
those thynges whyche pzoceade out of the
mouth, come fozth from the hearte, & they
defile the man. Foz out of the heart pzo-
ceade euil thoughtes, murders, bzeaking
of wedlocke, whozedom, thestes, false
witnesse, blasphemies: these are the thin-
ges whyche defile a man. Here maye we
se, that not oneli murder, theft, false wit-
nes and blasphemye defile men, but also
Mat. xv. euyl thoughtes, bzeakynge of wedlocke,
foznication, and whozedom.

John. viii. Who is now of so little witte, that he
Titus. i. will esteeme whozedom and foznication to
be thynges of small importaunce, and of

Against Adultrye.

no weight before God: Christe (which is
the truth & can not lye) saith that euill
thoughtes, breakyng of wedlocke, whoze
dome, and fornication defyle a man, that
is to say, corrupt both the body and soule
of man, & make the of the temples of the
holy ghost, the fylthy dunghyll or dunge-
on of all vncleane spirites: of the house of
God, the dwelling place of Satan.

Again in the gospell of Saint John, whē
the womā taken in adultry was brought
vnto Christ: said not he vnto her: Go thy
way & sinne no more. Doeth not he here
call whozedome sinne? And what is the
rewarde of sinne, but euerlastyng death?
If whozedome be synne, then it is not
laweful for vs to commit it. For S. John
saith: he that committeth sinne, is of the
deuyl. And our sauiour saith: every one
that committeth sinne, is the seruant of
sinne. If whozedome had not ben sinne
surely S. John Baptist wold neuer haue
rebuked kyng Herode for takyng his bro-
thers wyfe, but he told hym playnly that
it was not laweful for him to take his bro-
thers wyfe. He wylnked not at the whoze-
dome of Herode, although he were a king
of great power, but boldly reprovēd hym

John. viii.

Roma. vi.

1. John. iii.

John. viii.

Roma. vi

for

for his wicked & abhominable living, al-
though for the same he lost his head: But
he would rather suffer death (then se-
so dishonored, by the breakinge of his ho-
lye precepte or commaundement) then to
suffer whoredome to be rebuked even
in a kynge. If whoredome hadde ben but
a pastime, a dalliance, & a thing not to be
passed of (as many counte it now a daies)
truly John had ben more then a wise man
if he would have had the displeasure of a
kynge if he would have ben cast into pri-
son, and loste his heade for a trifle. But
John knewe righte wel how filthy, sin-
king & abhominable, the synne of whore-
dome is in the syghte of Godde, therefore
would he not leave it rebuked, no not
in a kynge. If whoredome be not lawfull
in a kynge, neyther is it lawfull in a sub-
ject: If whoredome be not lawfull in a pri-
vate person, neyther is it law-
full in a publique officer. If it be not law-
full in a private person, neyther
in a publique officer, neyther in a sub-
ject, then is it lawfull in no man, no
woman, of whatsoever degree. or age they
be. Furthermoore, in the Actes of the A-
postles we reade that when the Apostles
and el-

and elders, with the whole congregation were gathered together, to pacifye the heartes of the saythful dwellinge at Antioch (which were disquieted through the false doctrine of certayne Jewes the preachers) thei sent word to the brethren, that it seemed good to the holi ghoſte, & to them to charge them wth no more, then wth necessary thinges: among other, they willed them to abstayne from Idolatrie and fornication, from whiche (sayd they) yf ye kepe yur selues, ye shal do wel.

Note here, how these holye and blessed fathers of Chrystes church, would charge the congregation wth no more thynges then were necessarye. Parke also, howe amonge those thynges, from the whiche they commaunded the brethren of Antioch to abstayne fornication and whozdom is numbred. It is therefore necessary, by the determination and consense of the holi ghoſte, and the Apostles, and Elders wth the whole congregation, that as from Idolatrie and supersticion, so lyke wyse we must abstayne from fornication and whozedom. It is necessary unto salvation to abstayne from Idolatrie: so is it to abstayne from whozdom. Is there any
nygher

neighbour waye to leade into dampnation,
then to be an Idolater: No: euen so, nei-
ther is there a nerer way to dampnation
then to be a fornicatoꝝ & a whoꝝemonger.
Nowe where are those people, which so
lyghtly esteeme breakynge of wedlocke,
whoꝝedome, fornication & adultry: It is
necessary, saith the holy ghost, the blessed
Apostles, the elders, with the whole con-
gregation of Chꝛist: it is necessary to sal-
uation (say they) to absteyne from whoꝝe-
dome. If it be necessarye vnto saluation,
then woe be to them, which neglectynge
theyꝝ saluation, geue theyꝝ myndes to so
fylthy and styntyng sinne, to so wycked
vice, to such detestable abomination.

The seconde parte of the
Sermon agaynst Adultery.
Du haue ben taught in the fyrst parte
of this Sermon agaynst Adultery,
of howe that vice at this tyme raigbeth
mooste aboue all other vices. And what
is ment by this word (adultrye) and how
holy scripture dissuadeth oꝝ discouseth
fro doing that filthy sinne: & finally what
corruption commeth to mans soule thro-
ough the synne of Adultrye. Nowe to
proceede further, lette vs heare what the
blessed

Against Adultrie.

Blessed Apostle Sayncte Paule sayeth to **Roma. xv.**
this matter: wytyng to the Romaynes,
he hath these wordes: Let vs caste awaye
the workes of darknes, and put on the ar-
mours of lychte. Let vs walke honestly,
as it were in the day tyme, not in eatyng
and drynking, neyther in chambrynges
and wantonnes, neyther in strife and en-
uylng, but put ye on the lord Iesu Christ,
and make not prouision for the fleathe, to
fulfill the lustes of it. Here the holy Apo-
stle exhorteth vs to caste awaye the workes
of darkenesse, whiche (amonge other) he
calleth gluttonous eatyng, drynkyng
chamberyng and wantonnesse, which
are all ministers vnto that vyce and pre-
paracions to induce and bryng in the fil-
thy sinne of the fleathe. He calleth theym **John. iiii.**
the dedes and workes of darkenesse, not
only because they are customably done in
darkenesse, or in the night tyme, (so: eue-
ry one that doth euyl hateth the lychte,
neyther cometh he to the lychte, lest
his workes shoulde be reprovied) but that
they leade the ryght way vnto that utter
darkenesse, where wepyng and gnawing
of teeth shalbe. And he sayeth in another
place of the same Epistle. They that are **Matt. xiii.**

Roma. viii

Cor. vii.

In the flesh, can not please God. We are
better not to the flesh, that we shoulde
lyue after the flesh, for if ye liue after the
flesh, ye shall die. Againe he sayeth, flee
from whoredome, for euery synne that a
man committeth, is withoute hys bodye:
but whosoener committeth whoredome,
sinneth agaynst hys owne body. Doe ye
not knowe, that youre membes are the
temple of the holy ghost whiche is in you
whom also ye haue of god, and ye are not
your owne? For ye are dearely bought:
glozifie god in your bodies. &c. And a litle
befoze he sayeth: Doe ye not knowe that
your bodies are the membes of Christ:
shall I then take the membes of Christ,
and make the membes of an whore?
God forbid. Doe ye not knowe that he
which cleaueth to an whore, is made one
body with her? There shalbe two in one
flesh (sayeth he) but he that cleaueth to
the Lorde, is one spirite. What godly
reasons doeth the blessed, Apostle Saynt
Paule bringe forth here, to disswade or
discounsaile vs from whoredome and all
vncleannes: your membes (sayeth he) are
the temple of the holy ghost: which, who
soener doth defile, god will destroy him, as
sayeth

f. 102. v. 1.

1. Peter, 1.

Efay. 38.

Bake, i.

3

The .iiij. part of the Sermon.

disshonour can we doe to our selues, then
through vnclennes to lose so excellent
dignity and freedom, and to become bond
slaves, and myserable captiues, to the
spirites of darkenesse: Lette vs therefore
consider, first the gloze of Christ, and the
our state, our dignitie & freedom where
in god hath set vs, by geuinge vs his ho
ly spirite: and let vs valcauntlye defende
the same agaynst Satan, and al his cra
ue assaults: that Christ may be hono
red, and that we lose not oure libertie or
freedom, but stil remayne in one spirite
with him. Moreover, in his Epistle to the E
phesians, the blessed Apostle willethe vs
to be so pure, and free from adultery, for
nication, and al vnclennesse, that we no
more name them amonge vs (as it becom
meth saynctes) noz filthinesse, noz solishe
talkyng, noz iesting. whych are not com
lye, but rather geuinge of thanks. For
thys ye knowe (sayeth he) that no whor
monger, eyther vncleane person, or con
fused person, (whiche is an ydolater) hath
anye inherytaunce in the kyngedome of
Christ and GOD. And that we shoulde
remember to bee holye, pure, and free
frome all vncleannesse. The holye Apostle
callet

Eph. v.

Eph. v.

1. Cor. vi.

es, then calleth vs Sainctes, because we are sanctified and made holys in the bloude of Chryste, throughe the holy ghoſte.

So we yf we be Sayntes, what haue we to doe wyth the maners of the Hea-

then? Saynt Peter sayeth: As he whych called you is holy, even so be ye holy also,

in al your conuersaciō, because it is writ-

ten: Be ye holys, for I am holie. Hitherto

we haue heard howe greuous a sinne fornication and whozedome is, and howe

greatly GOD doth abhorre it, throughe out the whole scripture. Howe can it any

otherwyse be, then a sinne of moſte abho-

minacion, seynge it once maye not be na-

med amonge the Chryſtians, much lesse

it may in any paynte be committed. And

surely, yf we woulde weyghe the greates of this sinne, and consider it in the

righte kynde, we shoulde finde the sinne

of whozedome, to be that moſte filthie lake

whole puddle, and stinkyng synke, wher-

into al kindes of sinnes and euyls flowe,

where also, they haue theyr resting place and abiding.

1. Peter. i.

Le. xi. & xii

The .ij. parte of the Sermon.

and reioyce in thynges that are sturke
naughtie. Is not the adulterer also yole
and delygtheth in no goodly exercise, but
onely in that his most filthy and beastly
pleasure? Is not his minde plucked, and
utterly drawen awaye frome all vertu-
ous studies, and fruitefull laboures, and
onely geuen to carnall and fleshly imagi-
nations? Doeth not the whozemonger geue
his mind to gluttonie, that he may be the
more apte to serue his luster, and carnall
pleasures? Doeth not the adulterer geue
his minde to couerousnes, and to pilling
and pillinge of other, that he maye be the
more able to maintayne his harlots and
whozes, and to continue in his filthy and
vnlawefull loue? Swelleteh he not al-
wythentire, agaynst other, fearing that
his praye shuld be allured and taken awaye
frome hym? Agayne, is he not yrefull and
replenished wyth wrath and displeasure
euen agaynst his best beloued, yf at any
tyme, his beastly and diuelishe request be
letted? What sinke, or kinde of sinne is
that is not ioyned wyth fornication and
whozedome? It is a monster of many
heades: It reacheth all kyndes of vyces
and refuleth all kyndes of vertues. It cou-

felherel sinne bringeth damnacion, what
is to be thought of that sinne, whyche is
accompanied wyth all euilles, and hath
waytynge on it, whatsoeuer is hateful to
GOD, damnable to manne, and plea-
sante to Satan.

Great is the damnacion, that han-
geth ouer the headdes of fornicatours,
and adulterers. What shall I speake of
other incommodities, whyche issue and
flowe oute of this stinkyng Buddle of
whoredome? Is not that treasure, which
beefoze all other is mooste regarded of ho-
neste personnes, the good fame and name
of manne and womanne. Losse throughte
whoredome. What patrimonye of lyue-
lyhode, what substaunce, what goodes,
what ryches, doeth whoredome hoyle
consume and bynge to naughte? What
ballauntnes and strength is many tymes
made weake, and destroyed wyth whore-
dome. What wit is soo fine, that is not
dofed and defaced throughte whoredome?
What beautye (althoughe it were neuer
so excellent) is not disfigured throughte
whoredome.

Is not whoredome an enemye to the
plea-

The.ij. parte of the Sermon.

pleasante floure of youth: and byingeth
it not graye beares, and olde age, before
the time: What gift of nature (although
it were neuer so pprecious) is not corrup-
ted wyth whozedome? Come not the
frenche pockes, wyth other diuerse disea-
ses, of whozedome? Frome whence come
so many bastardes and misbegotten chil-
dren, to the highe displeasure of God, and
dishonour of holy wedlock, but of whoze-
dome? Howe manye consume all theyr
substaunce and goodes, and at the last fall
into suche extreme pouertye, that after-
ward they steale, & so are haged, throug
whozedome. What contencion and man-
slaghter commeth of whozedome? Howe
manye maydens be deflowred, howe ma-
nye wyues corrupted, howe many wi-
dowes defiled throug whozedome? How
much is y^e publique and commune weale
imponerished, & troubled throug whoze-
dome? Howe much is Gods worde con-
temned and depaured by whozedome and
whozemongers. Of this vice commeth
a greate parte of the diuorces: whiche
(nowe a dayes) bee so commonly acustor-
med and vled, by mens p^{ri}uate aucthor-
tye, to the greate displeasure of God, and

the breach of the moste holye knotte and
bond of matrimony. For when this most
detestable sin is once crepe into the breast
of the adulterer, so that he is entangled
with vnlawful and vnchast loue, straight
wayes his true and lawefull wyfe is de-
spised, her presence is abhored, her com-
panye stinketh; and is lothsome, whatso-
euer she doth, is dyspaysed, there is no qui-
etnes in the house so long as she is in the
sight. Therfore to make shorte tale, must
she a waye, for her husband canne brooke
her no longer.

Thus throughte whozedom, is the ho-
nest and harmelesse wife put a waye, and
an harlot receiued in her stede: and in like
sorte, it happeneth manye tymes in the
wyfe to wardes her husbände. An abho-
minacion: Chyfte our sauour, very good
and man, comminge to resioze the lawe
of his heauenlye father, vnto the ryghte
sence, vnderstandynge, and meaninge, (a-
monge other thynges) reformed the a-
buse of this lawe of God: For where as
the yelwes bled of a longe sufferance, be-
cynne, to put a waye their wylles at their
pleasure, to ouer rule: Chyfte correc-
ter that euill custome; byd teache, that

if anye manne put awaye his wyfe, and
marryeth an other, for anye cause, excepte
onelye for adulterye, (whiche then was
deathe by the lawe) he was an adulterer,
and forced also his wyfe so divorced, to com-
mit adulterye, if she were ioynd to anye
other man: and the manne also, so ioynd
wyth her, to commit adulterye.

In what case then are those adalte-
rers, which for the loue of an whoze, put
awaye theyr true and lawefull wyfe, a-
gainste al lawe, ryghte, reason, and con-
science? O damnable is the state wherein
they stande. So swift destruction that fall on
them, if they repent not, and amend not:
for God wyll not ever suffer holpe wed-
locke, thus to be dishonoured, hated, and
despised. He wyll once punish this fleshy
and licentious maner of living, and cause
that his holpe ordinaunce shal bee had in
reuerence, and honoure.

Heb. iii.

.xii. ch.

For surely wedlocke (as the Apostle
sayeth) is honorable amonge al men, and
the bedde undefiled. But whoze mongers
and fornicatours, God will iudge: that is
to say, punish & condemne. But to what
purpose is this labour taken, to describe
and set forth the greatnes of the synne of
whoze don

whoze dome, and the incommodities that
 come and flow out of it, saying that breath
 and toung shall sooner sayle any man, then
 he shall, or maye be habile to set it out, ac-
 cording to the abhominacion & haynous-
 nes therof: Notwithstanding this is spo-
 ken to the entent, that all men should flee
 whozedom, & liue in the feate of god: God
 graunt that it may not be spoke in vaine.

The thyrde parte of the Ser-
 mon agaynst adulterye.

In the second parte of this sermon a-
 gainst adulterye that was last read,
 you haue learned how earnestly the
 scripture warneth vs to auoyde the sinne
 of adulterye, & to embrace cleannes of life:
 and that through adulterye we fall into al
 kyndes of sinnes, & are made bond slaues
 to the deuyl. Whoze cleannes of lyfe
 we are made members of Chryste. And fi-
 nallye howe farre adulterye byngeth a
 man fraime all goodnes, and dryueth hym
 headlonge into all vyces, mischief, and
 miserie. Nowe wyl I declare vnto you in
 order, with what greuous punishment
 god in tynes past, playged adulterye: & howe
 certayne worldly princes also, dyd punish
 it, that ye may perceyue that whozedom &

The. iij. part of the Sermon.

Gen. vi.

fornication be synnes, no lesse detestable
in the syght of God, and of all good men,
then I haue hitherto vttered. In the first
booke of Moyses we reade, that when man-
kinde began to be multiplied vppon the
earth, the menne and women gave their
myndes so greatly to fleshely delight, and
filthy pleasure, that they lyued wythout
al feare of God. **GOD** seinge this theyr
beastlye and abhominable lyuynge, and
perceyvinge that they amended not, but
rather encreased dailye more and more in
theyr synneful and vncleane maners, re-
penteth that he euer had made mā: and to
shewe howe greatlye he abhorred adulte-
rye, whoredome, fornication, and all vn-
cleannesse, he made all the fountaynes of
the depe earth, to burst out, and the flues
of heauen to bee opened, so that the rayne
came downe vpon the earth, by the space
of fortye dayes, and fortye nightes, and
by this meanes, destroyed y^e whole world
and al mankynde, eyghte persons onelye
excepted: that is to saye, Noe the preacher
of ryghteousnesse (as Saynete Peter cal-
leth hym) and his wyfe, his thre sonnes,
and theyr wyues. **What a greuous plage** byd god cast
here

here vppon all lyuynge creatures, for the synne of whozedome: For the whyche, God toke vengeance, not onely of man, **Gene. 11** but also of beastes, fowles, and all lyuynge creatures. Manslaughter was committed before, yet was not the world destroyed for that: but for whozedome, all the world (few only except) was ouerflowed with waters, and so perished: An example worthy to be remembred, that ye may learne to feare God.

We reade agayne that for the fylthy synne of uncleannesse. Sodome and Gomor, and the other cities nigh vnto them were destroyed with fyre and byrminstone from heauen: so that there was neyther man, woman, chylde, nor beaste, nor yet any thyng that grewe vpon the earth there leste vndestroyed. **Gene. 19** Whose hearte trembleth not at the hearyng of this bystorye: Who is so drowned in whozedome and uncleannesse, that wyl not now for euer after leaue this abhominable lyuynge, seyng that **God** so grievously punisheth uncleannesse to rayne fyre and byrminstone from heauen, to destroy whole cities, to kyll man, woman, and chylde, and all other lyuynge creatures there abiding

The. iij. parte of the Sermon.

hiding, to consume with fire, al that enee
grewe: what can be moze mannyfeste to-
kens of goddes wraath and vengeance a-
gainst vncleannes, and impuritie of life:
Marke this hyffoore, (good people) and
fear the vengeance of God. Do we not
reade also, that God dyd smyte Pharaon,
& his house, with great plagues, because
that he vngodly despyred Sara, the wyfe
of Abraham: Lyke wyse reade we of Abi-
melech kinge of Gerat, although he tou-
ched her not by carnall knowledge.
These plagues and punishmentes did god
cast vpon filthy and vncleane persons, be-
foze the law was geuen, (the lawe of na-
ture onely rayning in the hartes of men)
to declare howe great loue he had to Ma-
trimony or wedlocke: and agayne, howe
much he abhorred adultery, fornication,
and all vncleannes. And when the lawe
that forbade whozedome, was geuen by
Moyles to the Jewes, did not God com-
maunde, that the breakers therof, should
be put to death.

The woordes of the lawe be these:
Who so committeth adultery with anye
mans wyfe, shall dye the death, both the
manne and the woman, because he hath
broken

broken wedlocke with his neyghbours
 wife. In the lawe also it was commaun-
 ded, that a damosell and a manne taken
 together in whozedome, shoulde be both
 stoned to death. In an other place wee *Num. xxi.*
 also reade, that **G D** commaunded
 Moyses to take all the heade rulers, and
 Princes of the people, and to hange them
 vpon gibbetes openly, that euery manne
 might see them, because they either com-
 mitted, or dyd not punyssh whozedome.
 Agayne: dyd not god sende such a plague
 amonge the people, for fornicatyon and
 vncleannesse, that they dyed in one daye
 xxi. *Ex.* I passe ouer for lacke of time, ma-
 ny other histories of the holpe Byble,
 which declare the greuous vengeance,
 and heauye displeasure of God, agaynst
 whozmongers, and adulterers. Certes
 thys extreme punysshment appoynted of
 God, sheweth euidentlye, howe greatelye
 God hateth whozedome. And let vs not
 doubt, but that god at thys ptesente, ab-
 hozreth all maner of vncleannes, no lesse
 then he dyd in the olde lawe, and wyl
 vndoubtedlye punyssh it, both in thys
 worlde, and in the worlde to come.
 For he is a **G D D D** that canne
 abyde

abide no wickednesse: therefore oughte it
to be eschewed of all that tender the glo-
rye of GOD, and the saluacion of their
owne soules.

1. Cor. 10.

Waynt Paule sayeth: al these thynges
are wyrtten for our example, and to
teache vs the feare of GOD, and the obe-
dyence to his holy lawe. For yf GOD spa-
red not the naturall braunches, neyther
wyl he spare vs, that be but graftes, yf
we commit lyke offence. If GOD destroy-
ed many thousandes of people, manye ci-
ties, yea the whole worlde, for whose
dome, lette vs not flatter our selues, and
thinke we shal escape free and wythoute
punishment. For he hath promysed in
his holy lawe, to sende moche greuous
plages vpon them that transgress or
breake his holy commaundementes.

Thus haue we hearde, howe GOD pu-
nisheth the sinne of adultery: let vs now
heare certayne lawes, whiche the ciuill
Magistrates deuised in diuerse countreis
for the punishment thereof, that we mai
learne, howe vncleennes hath euer bene
detested in all well ordered cities and com-
mon wealthes, and amonge all boneste
persons. The law amonge the Lepzians

was

Agaynst Adulterie.

was this, that when any were taken in ^{Lawes des} adultery, they were bounde & carryed three ^{upled for} dayes through the cite, and after ward as of whoze ^{punishment} longe as they lyued were they despised & ^{done} with shame and confusion counted as persons void of all honestie. Among the Locransians, the adulterers had both theyr eyes thrust out. The Romaines in times past punished whozedom, sometyme by syze, sometyme by swoorde. If a man among the Egyptians, hadde ben taken in adultery, the lawe was, that he shoulde openly in the presence of all the people be scourged naked with whypes, vnto the numbze of a thousand strypes. The woman that was taken with hym, had her nose cut of wherby she was knowne euer after to be an whoze, and therefore to be abhorred of all men. Among the Arabians they that were take in adultery, had theyr heades stryken from theyr bodies. The Atheniens punished whozedom by death in lyke manner. Soe lyke wyse dyd the barbarous Tartarians. Among the Turkes euen at this day, thei that be taken in adulterye, both man and woman, are stoned strayght wayes to death without mercy. Thus wee see what godly

actes were deuised in times past of h̄ high
 powers, for the puttyng a way of whoze-
 dome, & for the maintayning of holy ma-
 trimonye or wedlocke, & pure conuersati-
 on. And the auctoures of these actes were
 no ch̄istians, but heathen: yet were they
 so enflamed with the loue of honestie and
 purenes of lyfe, that for the maintenaunce
 & conuersation or keepyng vp of that, they
 made godli statutes, suffering nether for-
 nication nor adultery to raigne in theyr
 realme unpunished. Ch̄yste sayde to the
 people: The Synnites shall ryse at the
 iudgement with this naciō (meaning the
 vnfaithfull Iewes) & shall condemne the.
 For they repented at the preaching of Jo-
 nas, but behold (saith he) a greater then
 Jonas is here (meanyng hym selfe) & yet
 they repent not. Shal not (think you) like
 wise the Locrensians, Arabians, Atheni-
 ans, with such other, rise vp at the iudge-
 ment & condemne vs, forasmuche as they
 ceased from whozedom at the cōman-
 dement of man, & we haue the lawe and
 manifest preceptes & cōmaundements of
 God, & yet forsake we not our filthy con-
 uersation? Cruely, truly, it shalbe easyer
 at the day of iudgement to these heathen
 then

Luke. xi.

Agaynst Adulterie.

then to vs, except we repent and amend.
For although death of body semeth to vs
a greuous punishment in this world for
whoredome: yet is that paine nothing in
comparison of the greuous tormentes
which adulterers, fornicatours, & all un-
cleane persons shal suffer after thys lyfe.
For all such shalbe excluded & shut out of
the kyngdom of heauē, as S. Paule saith ^{1. Cor. vi.}
be not deceaued, for neither whoremou- ^{Galat. v.}
gers, nor worshyppers of images, nor ad- ^{Ephe. v.}
ulterers, nor softlynes, nor sodomites,
nor thieues, nor couetous personnes, nor
drunkardes, nor cursed speakers, nor pil-
lers shal inherite the kyngedome of God
And S. John in his reuelation saith: that ^{Apoc. xxi.}
whoremongers shal haue theyr part with
murderers, sorcerers, enchaunters, ly-
ers, idolaters, and such other, in the lake
which burneth with fyre and brimstone,
which is the seconde deathe. The punishment ^{Math. xxi.}
ment of the bodye, although it be deathe,
hath an ende, but the punishment of the
soule, which S. John calleth the seconde
death, is everlasting: there shalbe fyre &
brimstone, there shalbe wepyng & gnash-
yng of teeth, the woyme that shall there
gnaue the conscience of the damned shal ne-

The .iii. part of the Sermon.

uer die. O whose heart distilleth not euē
dropes of bloud, to beare & consider these
things? If we tremble & shake at the hea-
ring & naming of these paynes, oh what
shal thei do that shal feele them, that shal
suffer the: yea, & euer shal suffer woꝝdes
without end. God haue mercye vpon vs.
Whoso is now so polluted in sinne & paste
al godlines, that he wyl let moze by a fil-
thy & stinking pleasure (whiche sone pas-
seth a way) then bi the losse of euerlasting
gloꝝy? Agayne, who wyl so geue himself
to the lustes of the fleshe that he feareth
nothing at al the paynes of hel fyre? But
let vs heare how we may eschew y sinne
of whoredome and adultry, that we may
walke in the feare of God & be free from
those most greuous and intollerable toꝝ-
ments, which abide al vncleane persons
Remedies
So hereby to
auoyde for-
nicatio and
adulterye.
To auoyde fornication, adultry, & all vn-
cleannesse, let vs pꝛouyde, that aboue all
things, we may kepe oure heartes pure
& cleane from al euyl thoughtes & carnal
lustes. For if that be once infected and cor-
rupt, we fall headlong into al kind of vn-
godlynnes. This shal we easely do, if whē
we feele inwardly that Satban our olde
enemie tempteth vs vnto whoredom, we
by

Against Adulterie.

by no meanes consent to his craftye suggestions, but valiantly resist & withstand him, by strong sayth in the worde of God alleaging agaynst him alwayes in oure heart this comaundement of god: *scriptum est, non mechaaberis.* It is wyrtten: Thou shalt not comit whozdom. It shalbe good also for vs, ever to liue in the feare of god & to set before our eyes the greuous threateninges of God, agaynst all vngodlye sinners, & to consider in our minde, howe filthy, beastly, & short that pleasur is, wher vnto Sathan moueth vs. And agayne howe the payne appoynted for that sinne, is intollerable & everlastyngs. Moreouer, to vse a temperaunce & sobriety in eating & drynkyng, to eschew vnclean communication, to auoyde al fylthy company, to flee idleneesse, to delyght in reading holye Scripture, to watch in godly pzaers and vertuous meditaciōs: and at al tynes, to exercise some godlye tranayles, that helpe greatly vnto the eschewing of whozdom. And here are all degrees to bee monished whether they be married or vnmarrjed, to lone chastitie and cleanness of life. For the married are bounde by the law of God so purely to lone one another, that nether

The .iiij. parte of the Sermon.

of them like any straining loue. The man
must only cleaue to his wyfe, and þe wyfe
agayne only to her husband: they must so
deleyght one in an others companye, that
none of the couete any other. And as they
are bounde, thus to lyue together in all
godlynes & honesty. So lyke wyfe is theyr
duetye, vertuously to brynge vp theyr chil
dren, & to prouyde that they fall not into
Sathans snare, no: into any vncleannesse
but that they come pure and honest vnto
holy wedlocke, when tyme requireth. So
lyke wyfe ought al masters and rulers to
prouyde, that no whorespome, no: anye
point of vncleannes be vsed among their
seruauntes. And agayne they that are sin
gle, and feelee in them selues that they ca
not lyue wythoute the company of a wo
man, let them get wyues of their owne, &
so lyue godly together. For it is better to
marrye then to burne. And to auoyde for
nication (saith the Apostle) let every man
haue his owne wyfe, and euerye woman
her owne husbände. Finally all suche as
feelee in them selues a sufficiencie & habili
tye (throughe the working of gods spirite)
to leade a sole & continence lyfe, let them
praise God for his gift, & take all meanes
possible

Cor. vii.

Againste Adulterie.

possible to maintayne the same: as by reading of holy scriptures, by godly meditations, by continuall prayers, & such other vertuous exercises. If we al on this wise will endenour our selues to eschewe fornication, adulterye, and al uncleaneſſe, & leade oure lyues in all godlyneſſe and honestye, seruyng god with a pure & cleane heart, and gloryfying him in our bodyes by leading an innocent & harmeleſſe liſe, we may be ſure to be in y^e numb^re of thoſe of whom our ſauour Chryſt ſpeaketh in the Goſpel on this maner: bleſſed are the *Math. v.* pure in hearte, for they ſhal ſee G^{OD}: to whom alone be al glory, honoure, rule, & power, wo^rldes wythout ende. Amen.

A Sermon agaynst contencion and brawlyng.



This daye (good Chryſtian people) ſhal be declared vnto you, the vnprofitable-
neſſe and ſhamefull vnho-
neſtye of contencion, ſtryfe,
and debate: to the entente
that when you ſhall ſee (as it were in a
Table paynted beſore your eyes) the
vyl fauouredneſſe and deſormitye of

R. iiii.

this

The .j. parte of the Sermon.

this moste detestable vyce, your stomakes
may be moued to ryle agaynst it, & to de-
teste and abboze that sinne, whiche is so
much to be hated, & so pernicious & hurte-
full to all men. But enonge al kyndes of
contencion, none is moze hurtful then is
contenciō in matters of religiō. Esche we
(sayth S. Paule) soyle & vnlearned que-
stions, knowynge that they breade strife.
It becommeth not the seruant of god to
fight o; stryue, but to be meke towarde al
men. This Contencion and strife was in
S. Paules time among the Corinthians
and is at this tyme enonge vs Englishe
men. For to manye there be, whych vpon
the Ale benches o; other places delighte
to set forth certayne questios, not so much
perteyning to edificacion, as to bayngle-
rye & shewing forth of their conning: and
so vnsoberly to reason & dispute, that whē
neyther part will geue place to other, they
fall to chiding & contenciō, and sometime
from hotte wordes to further inconueni-
ence. Saynte Paule coulde not abide to
heare among the Corinthians these wo-
des of disorde o; discencion: I holde of
Paul, I of Cephas, & I of Apollo. What
would he then say, if he heard these wo-

1. Tim. i.
2. Tim. ii.

Cor. iii.

Des

Against Contencion.

des of contencion (which be nowe almost
in euery mā's mouth:) he is a Pharisee, he
is a gospeller, he is of the newe sort, he is
of the olde saythe, he is a newe broched
brother, he is a good Catholyque father,
he is a papist, he is an heretike. Oh how
the Church is deuided. Oh how the Ci-
ties be cut and māgled. Oh how the coate
of Chryste that was wythout seame, is al-
to rents & torn. Oh body mystical of chryst
where is y^e holy & happy vnitie out of the
which whosoever is, he is not in Chryst:
If one member be pulled frome another,
where is the body? If the body be drawen
from the head, where is the lyfe of the bo-
dy? We can not be ioyned to Chryst our
head, except we be glued wyth con corde &
charitye one to another. For he that is
not in this vnitie, is not of the Church of
Chryst, which is a congregacion of vnitie
together, & not a deuision. S. Paule saith:
that as long as emulation or enuyng, co-
tencion, & factions or sectes bee among vs
we be carnall, & walke accordynge to the
fleshy man. And S. James saith: If you
have bitter emulation, or enuyng & con-
tencion in youre heartes, gloze not of it:
for where as contencion is, there is un-
Redfallnes

1. Cor. iiii.

James. iiii.

The .j. part of the Sermon.

fastnes, & al euyl dedes. And why doe
we not heare S. Paul whych prayeth vs
wheras he might commaund vs, saying.
1. Cor. 1. I beseeche you in the name of oure Lorde
Jesus Chyest, that you wyl speake al one
thyng, and that there be dyssencion a-
mong you, but that you wil be one whole
bode, of one mind, and of one opinien in
the trueth. If his desire be reasonable &
honest, whye do we not graunte it: yf bys
request be for oure pzoofite, whye do we re-
fuse it? And yf we lyke not to heare his
petition of prayer, yet let vs heare his ex-
hortacion, where he sayth: I exhorte you
that you walke as it becommethe the vo-
1. Cor. 111. cation in the which you be called, with al
submission & mekenesse, with lenitie and
softnesse of mynde, bearing one another
by charite, studying to kepe the vnity of
the spirite, by the bond of peace. For ther
1. Cor. 111. 30. is one bode, one spirite, one saythe, one
baptisme. Ther is (saith he) but one body
of the which he can be no lyuely member
that is at variance with the other mem-
bers. There is one spirite, whyche ioy-
neth and knitteth all thynges in on. And
howe can this one spirite raygne in vs,
when we amonge our selues be deuided?

There

Against Contencion.

There is but one faith, & how can we the
say: he is of the olde faith, and he is of the
newe faith. There is but one baptisme, &
then shall not all they whiche be baptised
be one? Contencion causeth division, wher
for it ought not to be among Christians,
whō one sayth & baptisme toyneth in an
unitye. But yf we contemne S. Paules
request & exhortacion, yet at the leaste, let
vs regards his earnest entreatyng, in the
whiche he doth very earnestly charge vs. *1st Joh. ii.*
& (as I may so speake) comforte vs in this
sourme and maner: If there be anye con-
solacion in Chryst, yf ther be any comfort
of loue, yf you haue anye felowshipp of the
spirite, yf you haue anye bowels of pittie
and compassion, fulfil my toye, beyng all
lyke affected, hauyng one charitie beyng
of one mynd, of one opinion, that nothing
be done by contencion or bayneglorie.
Who is he that hath anye bowels of pitie,
that wyll not be moued wyth these
wordes so pythye? Whose hearte is so so-
nne, that the sword of these wordes (whi-
che be more sharpe then anye two edged
swordes) may not cut and breake a sunder.
Wherefore lette vs endenour our selues
to fulfill saynte Paules toye here in this
place,

How we
should read
the scriptur

place, whych shalbe at lēgth to our great
ioye in an other place. Let vs so reade the
scripture, that by reading thereof we may
be made the better liuers, rather then the
moze contencious disputers. If any thing
is necessary to be taughte, reasoned or dis
puted, lette vs doe it wyth al mekenesse,
softnesse and lenitie. If anye thinge shall
chaunce to be spoken vncomelye, let one
heare an others frailty. He that is faulty
let him rather amend, thē defend y^e which
he hath spoken amisse, lest he fal by contē
cion from a soly she erreure, into an obsti
nate heresie: for it is better to geue place
mekely, thē to win the victoꝛye wyth the
breach of charity: which chauncerib wher
every mā wil defend his opiniō obstinate
lye. If we be Chꝛystian men, why doe we
not folowe Chꝛyst, which sayth: learne of
me, for I am meke & lowly in hart. A dis
ciple must learn y^e lessō of his scolemaster,
and a seruaunt must obey the commaunde
mente of his master. He that is wyse and
learned (saythe S. James) let him shewe
his goodnes by his good conuersaciō and
sobꝛenes of his wisdom. For where ther
is enuy & contencion, that wysdome com
meth not from God, but is worldly wise
dome

Math. v.

James. iiii.

Agaynst Contencion.

home, mans wisdom, & deuillish wis-
dome. For the wisdom that cometh
from aboue fro the spirit of God, is chaste
& pure, corrupted with no euyl affectiōs:
it is quiet, meke & peaceable, abhorryng
all desire of contencion: it is tractable, o-
bedient, not grudgyng to learne, and to
geue place to them that teache better for
theyr refozmation. For there shall neuer
be an end of stryuing & contencion, if we
contend, who in contenciō shalbe master
& haue the ouer hande: yf we shall heape
errour vpon errour, if we continue to de-
fend that obstinately, which was spoken
vnadvisedly. For trueth it is, that styf-
nes in maintaining an opinion, breedeth
contencion, breedynge & chydynge, which
is a vice among al other, mooste pernyci-
ous & pestilent to common peace & quyet-
nes. And as it standeth betwixt two per-
sons & parties (for no man comonly doth
chyd hym selfe) soo it comprehen-
deth two moost detestable vices: the one is
picking of quarels, with sharpe & conten-
tious wordes: the other standeth in fro-
warde answerynge, & multiplyng euyl
wordes agayne. The firste is so abhomy-
nable, that S. Pauls saith: if any that is
called

Agaynst
quarrell
pickpate.

1. Cor. vi.

called a brother be a worshipper, of Idols
a brawler, a picker of quarrels, a theife, or
an extortioner, wyth hym that is suche a
man se that ye eate not. Now here consi-
der that S. Paule numbzeth a scolder, a
brawler, or a picker of quarrels, amonge
thieues & idolaters: & mani times cometh
lesse hurte of a thiefe, then of a raylynge
tongue: so the one taketh away a mans
good name, the other taketh but hys ry-
ches, which is of much lesse value & esty-
mation, then is hys good name. And a
thiefe hurteth but him fro whom he stea-
leth, but he that hath an euyl tongue,
troubleth all the town wher he dwelleth
and sometyme the whole country. And a
rayling tongue is a pestilence so ful of co-
tagiousnes, that S. Paul willethe christia-
men to forbear the company of such, and
nether to eate nor drinke with the. And
wheras he wyll not, that a chrystyan wo-
man shuld forsake her husband, although
he be an Infidel, nor that a chrystian ser-
uaunt shuld depart fro his master, which
is an Infidel & Heathen, & so suffer a chry-
stian man to kepe company with an Infi-
del: yet he forbiddeth vs to eate or drinke
with a scolder, or a quarrell pycker. And
also

also in the. vi. chap. to the Corin. he saith
 thus. Be not deceaued, for neither forni- 1. Cor. vi.
 catours, neither worshippers of Idolles
 neither thieues nor drunkardes, neither
 cursed speakers shal dwell in the kyng-
 dome of heauē. It must nedes be a greates
 faulte that doeth moue & cause the father
 to disherite his naturall sonne. And how
 can it otherwys be: but that thys cursed
 speakynge must nedes be a mosse damna-
 ble sinne, the which doth cause God oure
 mosse mercysful and louing father, to de-
 priue vs of his most blessed kyngdome of
 heauen. Agaynst the other synne that
 standeth in requyting taunt for taunte,
 speaketh Chrysst hym selfe: I saue vnto
 you (saith our sauour Chrysste) resyst not
 euyll, but loue youre enemies, and saue
 well by them that say euyll by you, dooe
 well vnto them that do euyll vnto you, &
 pray for them that do hurt and persecute
 you, that you may be the children of your
 father which is in heauen, who suffereth
 his Sonne to ryle bothe vppon good and
 euyll, and sendeth his rayne bothe to the
 iust & vniust. To this doctryne of Chrysste
 agreeth very well the teachyng of Saint
 Paule, that chosen vessel of God: whom
 ceaseth

Agaynst
 frowarde
 answer-
 ynge.
 Math. v.

ceaseth not to exhort & call vpon vs, say-
 ing: blesse the that curse you, blesse I saye
 & curse not, reuolence to no man euill for
 euill, if it be possible (asmuch as lyeth in
 you) liue peaceably with all men.

The second part of the Ser-
 mon agaynst contention.

I hath be declared vnto you i this
 sermon agaynst stryfe & brawlyng
 what great inconuenience cometh
 thereby, speciall ye of suche contentyon as
 groweth in matters of religio. And how
 when as no man will geue place to an o-
 ther, there is none end of contenciō & dis-
 corde. And that vnitie whych God requi-
 reth of christians, is vtterly thereby neg-
 lected & broken. And that this contention
 standeth chiefly in two pointes, as in pic-
 kyng of quarels, & makynge of frowarde
 answers. Now ye shal heare S. Pauls
 wordes, saying: Dearely beloued, auenge
 not your selues, but rather geue place vnto
 wrath, for it is wrytten: vengeance is
 mine, I wil reuenge saith the lord. Ther-
 fore if thine enemye hunger, fede hym, if
 he thirst, geue him drinke: be not ouercom
 with euyl, but ouercom euil w goodnes.
 Al these be S. Pauls wordes, but that

Deut. xxxii

that

that be so full of stomacke, and set so much
by theym selues that they may not abide
so muche as one euill worde to be spoken
of theym, peraduenture wyll saye: yf I be
euil reuiled, shal I stande styll lyke a goose
or a foole, wyth my finger in my mouth.
shal I be suche an ideote and deserue, to
suffre euery man to speake vpon me what
they lyst, to rayle what they lyst, to speake
out all their venime against me, at theyr
pleasures: Is it not conueniente that he
that speaketh euill should be answered
accordinglye: If I shall vse this lenitie &
softnesse, I shall both encrease mine ene-
mies frowardnesse, and prouoke other to
doe lyke. Suche reasons make they that
canne suffre nothyng, for the defence of
theyr impacience. And yet, yf by froward
answeryng to a frowarde person, there
were hope to remedye his frowardnesse,
he shoulde lesse offende that shoulde soo
answere, doyng the same not of pryde, or
malice, but onely of that entent, that he
that is so frowarde or malicious, may be
reformed. But he that can not amende
another mans faulte, or cannot amende
it without his owne faulte, better it were
that one should perishe then two. When if
he cannot quiet him with gentle wordes

An Objection.

An answer.

The.ij. part of the Sermon.

at the least lette hym not folowe hym, in
wicked and uncharitable wordes. If he
can pacifie him with sufferynge, let hym
suffre: and yf not, it is better to suffer e-
uyl, then to do euyl, to saye well, then to
saye euyl. For to speake well agaynst euil
commeth of the spirite of God, but to ren-
der euil for euil, commeth of the contrary
spirite. And he that can not temper ne
rule his owne anger, is but weake and fe-
ble, and rather more lyke a woman or a
chylde, then a stronge man. For the true
strength and manlynesse, is to ouercome
wraath, and to despyse insurpe, and other
mens folyshnesse. And besydes thys he
that shall despise the wronge done vnto
hym by his enemye, every man shall per-
ceyue, that it was spoken or done wyth-
out cause: wheras contrary, he that both
fume and chafe at it, shall helpe the cause
of his aduersary, geuynge suspition that
the thing is true. And so in going aboute
to reuenge euyl, we shewe oure selues to
be euyl, and whyle we wyll punyssh and
reuenge an other mans folly, we double
and augment our owne folly. But many
pretenses fynde they that be wyllfall, to
colour their impacience. Mine enemy (saye
they) is not worthy to haue gentle wordes

Against Contencion.

o2 dedes, beyng so full of malice, o2 fro-
wardnes. The lesse he is wo2thy & moze
art thou allowed of god, the moze art thou
comended of Ch2iste, so2 whose sake thou
shouldest render good so2 euil, because he
hath commaunded thee, and also deser-
ued that thou shouldest so do. Thy neigh-
bour hath peradventure with a wo2d of-
fended the: call thou to thy remembrance
with how many wo2des and dedes, how
grenously thou hast offeded thy lord god.
What was man when Ch2iste dyed for
hym: was he not his enemye, and vnwo2-
thy to haue his fauour and mercy: Euen
soo, with what gentlenesse and pacynce
doth he so2beare and tollerate and suffer
thee, althoughe he is daylye offended by
thee: Forgeue therefore a lyght trespasse
to thy neyghbour, that Ch2iste maye for-
geue thee many thousandes of trespasses
which art euery day an offender. For yt
thou forgeue thy brother, beyng to thee a
trespaser, then hast thou a sure signe and
token, that god wyl forgeue thee, to who
al men be debtors o2 trespassers. Howe
wouldest thou haue god mercifull to the,
yt thou wylte be cruell vnto thy brother?
Canst thou not synde in thine heart to do
that to wards an other that is thy selow,

The.ij part of the Sermon.

which god hath done to thee, that art but
his seruaunt: Doughte not one synner to
forgeue another, seing that Chyſt which
was no synner, dyd pray to hys father for
them, that without mercy and dispiteful
ly put hym to death: Who when he was
1. Peter. ii. reuyled, dyd not ble reuylyng wordes a-
gayne, and when he suffered wrongfully
he dyd not threaten, but gaue all venge-
ance to the iudgment of hys father whi-
che iudgeth rightfully. And what crakest
thou of thy head, yf thou labour not to be
in the body: Thou canste be no member
of Chyſte, if thou folowe not the ſteppes
Marke. xiii. of Chyſte: who (as the Prophete sayth)
was led to death lyke a lambe, not open-
ing his mouth to reuyling, but opening
his mouth to prayeng for them that cru-
cified him, saying: Father forgeue them,
for they can not tell what they doo. The
which example, anon after Chyſte, S.
Actes. vii. Steuen dyd folowe, and after S. Paule:
1. Cor. iiii. We be euyl spoken of (saith he) & speake
well, we suffer persecution and take it
patiently: When curse vs, and we gentlye
entreate. Thus Sain. Paule taught
that he dyd, and he dyd that he taught
Blesse you (sayth he) them that persecute
you: blesse you, & curse not, Is it a greates
thing

Against Contencion.

thinge to speake wel to thine aduersary,
to whom Chyist doth commaunde thee to
do wel: David when Shimei did call him
al to naughte, dyd not chydre agayne, but
sayd patiently: suffer him to speake euyl.
yf perchance the lord wil haue mercy on
me. Hystories be full of examples of hea-
then men, that toke verie mekely bothe
opprobrious and reprochful wordes, and
iniurious or wrongefull dedes. And shall
those heathen excell in patience, vs that
professe Chyiste, the teacher and example
of al patience: Lysander, when one dyd
rage agaynst him: in reuiling of him, he
was nothing moued, but sayde: go to, goe
to, speake agaynst me as much and as oft
as thou wilt, and leaue oute nothing, yf
perchance by this meanes, thou mayste
discharge thee of those naughtye thinges
with the which it seemeth that thou arte
ful laden. Many menne speake euyl of al
men, because they can speake well of no
man. After this sorte this wyse man auoi-
ded from him the reprochfull wordes spo-
ken vnto him, imputinge and laying the
to the naturall sickenes of his aduersarye
Heracles, when a certayne scoulder or a
raylunge fellow dyd reuyle hym, he an-
swered not a word agayne, but went into

The.ij. part of the Sermon.

a galery: and after towarde night, when he went home, this scolder folowed him ragynge still more and more, because he saw the other to set nothyng by him. And after that he came to his gate, beyng darke nighte, Dericles commaunded one of his seruantes to lyght a tozch, and to bryng the scolder home to his own house. He dyd not onely wyth quyetnes suffer this brawler pacientely, but also recompenced and euil turne with a good turne, and that to his enemye. Is it not a shame for vs that professe Chryste, to be worse then heathen people, in a thinge chieslye pertayninge to Chrystes religion? Shall Philosophie perswade theym, more then Gods worde shal perswade vs? Shall natural reason preyuaile more wyth them, the religion shal do wyth vs? Shall mannes wysedome leade theym to that thinge, wherunto the heauenly doctrine cannot leade vs? What blindnesse, wilfulnesse, or rather madnesse is this? Dericles beyng prouoked to anger wyth many vilaynous wordes, answered not a worde. But we stirred but wyth one litle worde: what foule moke do we make? How doe we fume, rage, stampe, and stare lyke madde men? Spange men of euerye tryfle

Against Contencion.

Wyll make a greate matter, and of the
sparks of a litle woꝛde, wil kinde a great
fyꝛe, takyng al thynges in the worst part.
But howe muche better is it, and moꝛe
lyke to the example & doctryne of Chꝛyst,
to make rather of a greate faulte in oure
neighbour, a small fault, reasoning with
our selues after this soꝛte. He spake these
woꝛdes, but it was in a sodayns heate, or
the dyinke spake theym, and not he, or he
spake theym at the motion of some other,
or he spake them being ignorant of the
trueth: he spake theym not agaynst mee,
but agaynst him whom he thought me to
be. But as touchinge euyl speakyng, he
that is ready to speake euyl agaynst other
men: firste let him examine himself, whe-
ther he bee faultlesse and cleare of the
faulte, whiche he findeth in another. For
it is a shame when he that blameth ano-
ther for anye faulte, is gyltye him selfe,
eyther in the same faulte, either in a grea-
ter. It is a shame for hym that is blynde
to call another man blynd: and it is moꝛe
shame for him that is whole blynde, to
call him blynkard, that is but poure blynd.
For this is to see a straw in an other mā's
eye, when a man hath a block in his own
eye.

Reasons to
moue men
from quarrell
pickynge.

The.ij. part of the Sermon.

Math.ii.

Reasons to
moue men
from fro-
ward an-
sweringe.

Then let him consider, that he that useth
to speake euill, shall commonly be euill
spoken of agayne. And he that speaketh
what he will for his pleasure, shall be com-
pelled to heare that he would not, to his
dyspleasure. Moreover let him remember
that saying: y^e we shall geue an account
for euery idel word. How much more the
shall we make a reckoning for our sharpe,
bitter brawlinge and chidinge wordes,
which prouoke our brother to be angry
and so to the breache of his charitee. And
as touching euil answeringe, although
we be neuer so muche prouoked by other
mens euill speaking, yet we shall not fo-
lo we the; forwardnes by euil answer-
ring, yf we consider that anger is a kind
of madnes, and that he which is angry,
is (as it were for the tyme) in a phrensie.

Wherefore let him be ware, lest in his sa-
rpe he speake any thyng, whereof after-
ward he may haue iust cause to be sorrye.
And he that wil defende that anger is no
fury, but that he hath reason, euen when
he is mooste angry, then let hym reason
thus wyth hym selfe when he is angry.

For we I am so moued and chased,
that wythin a lytle whyle after I shall be
otherwaies minded, wherefore then shuld

Against Contencion.

I nowe speake any thing in mine anger.
whych hereafter when I woulde sayness
cannot be chaunged: Wherfore shal I do
anye thing now, beyng (as it were) out of
my wit, for the which, when I shal come
to my selfe agayne, I shalbe verpe sadde:
Why doth not reason, why doth not god
lines: yea, why doth not Chrysste obtaine
that thinge nowe of me, whych hereaf-
ter time shal obtayne of me: If a manne
be called an adulterer, blower, drunkarde,
or by anye other shamesfull name, let hym
consider earnestlye, whether he be so cal-
led truly or falslie: yf cruely, let hym amēd
his faulte that his aduersarie may not af-
ter worthely charge him wyth such offen-
ces: yf these thynges be layd agaynst him
falslye, yet let him consider, whether he
hath geuen anye occasion to be suspected
of such thinges, and so he may both cut of
that suspicion wherof this flander dyd
arise, and in other thinges shal lyue more
warely. And thus vsinge oure selues, we
may take no hurte, but rather much good
by the rebukes and flanders of our ene-
mys. For the reproch of an enemye, may
be to manye men a quicker spurre to the
amendement of theyr lyfe, then the gen-
tle monicion of a frende. *Phillippus the*

The .iiij. part of the sermon.

kyng of Macedonye, when he was euill spoken of by the chiefe rulers of the Citie of Athens, he dyd thanke them hartelye, because bi them he was made better, both in his wordes and dedes: for I study (sayd he) bothe by my sayinges and doynges, to proue them lyars.

The .iii. part of the Sermon against Contencion.

Ye haue hearde in the laste lesson of the Sermon against strife and brawlinge, how we maie aunswere them whiche mayntayne they; forwarde sayinges in contencion, and that wyl reueng wyth wordes suche euyl as other men do to them. And finally how we may accorde to gods wyll, order our selues: and what to consider towards them, whē we are prouoked to contencion and stryfe w raylinge wordes. Nowe to procede in the same matter, you shal knowe the right way how to disproue and overcome your aduersarye and enemye.

This is the beste waye to improue a mans aduersary, so to lyue, that al which shal knowe his honestie, maye beare witnesse, that he is flattered vnworthelye. If the faulte whereof he is flattered, be suche, that for the defence of his honestie, he muste needs make answers, yet let him

Against Contencion.

hym aunswere quietly and softly, on this
fashion: that those faults be layed againſt
hym falſely. For it is truth, that the wiſe
manne ſaythe: a ſoſte aunſwere alwaies Prov. xv.
geth anger, and a harde and ſharpe aun-
ſwere doth ſtirre by rage and ſurpe. The 1. Reg. 25
ſharpe aunſwere of Abaſall, byd prouoke
Dauid to cruel vengeance: but the gen-
tle wooordes of Abigail, quenched the fyre
agayne, that was al in a flame. And a ſpe-
ciall remedye agaynſte malicious toun-
gues, is to arme our ſelues with paciēce,
mekeneſſe, and ſilence, leſte wyth multi-
plynge wooordes wyth the enemye, we
be made as euyl as he. But they that can An Obie-
not beare one euyl worde, peraduenture tion.
for theyr owne excuſe wyll alledge that
whyche is wytten: he that deſpiſeth his
good name, is cruell. Alſo we reade: aun-
ſwere a foole accoꝝdyng to his fooliſhnes Prov. xxi.
And our Lorde Jeſus byd holde his peace John. vi.
at certayne euyl ſaynges, but to ſome, he
aunſwered diligently. The harde men call
him a Samaritaine, a carpenters ſonne,
a wyne drinker, & he helde his peace: but
when he hard them ſay, thou haſt a deny
withyn the, he aunſwered to that earneſt-
ly. Trueth it is in dede, that there is a Trueth
time, whē it is cōueniēt to aunſwer a ſole

The .iiij. part of the Sermon.

accoꝝdyng to his foliſhnes, leſt he ſhoulde ſeme in his owne conceypte to be wyſe. And ſometyme it is not profitable to aunſwere a ſoule accoꝝdyng to his foliſhnes, leaſte the wyſe man bee made lyke to the ſoule. When our infamyꝝ or the reproche that is done vnto vs, is ioyned wꝝth the perill of many, then it is neceſſary in aunſweryng to be quicke and ready. For we reade that many holy men of good zeales haue ſharpe and ſiercelye both ſpoken and aunſwered tꝝrauntes and euyl men, which ſharpe woꝝdes came not of anger, rancoꝝ, or malice, or deſire of vengeance but of a ſeruent deſyre to bꝝyng them to the true knowledge of God, and from vngodly lyuynge, by an earneſt and ſharpe rebuke and chidinge. In this zeale Saint Math. iiii. John Baptiſte, called the Pharifeis Ad- Gala. iiii. ders bꝝode, and S. Paule called the Galathians ſoules, and the men of Crete he Phil. iiii. called lyars, euyl beaſtes, and ſuggyllye Titus. i. bellies: and the falſe Apoſtles, he called dogges and craftye woꝝkemen. And this zeale is godlye and to be allowed, as it is playnly pꝝoued by the example of Chꝝiſt who althoughe he wer the fountayne and ſprynge of al mekenes, gentlenes & ſofternes: yet he calleth the obſtinate ſcrybes

Against Contencion.

and Phariseis, blind guides, soles, paynted granes, Hypocrites, Serpentes, Adders brone, a corrupt and wicked generation. Also he rebuked Peter egerlye, saying: go behind me Satban. Like wylse S. Paule reproveth Elimas, sayinge: D thou ful of al craft and guyle, enemy to al iustice, thou ceaseſt not to destroy þ right wayes of god: & nowe loe, the hand of the lord is vpon the, and thou shalt be blynd, and not see for a tyme. And S. Peter reprehendeth Ananias very sharpely, saing: Ananias, how is it that Satban hath filled thy heart, that thou shouldest lye vnto the holy ghost? This zeale hath ben so feruent in many good men, that it hath fired them, not onely to speake bytter and eger wordes: but also to do thinges which myghte seme to some to be cruell, but in dede they be very iust, charitable, & godly because they were not done of yre, malice or cotencious mynde, but of a feruent mind to the gloze of god, & the correction of sinne, executed by men called to that office. For in this zeale, our Lorde Jesus Christ did dzyue with a whyp the byers & sellers oute of the temple. In this zeale Moses brake þ two tables, which he had receiued at gods hande, when he saw the

Math. xxi.

Actes. xliii.

Actes. v.

John. ii.
Exod. xxxii

Num. xxiij. Israelites daunsyng about a cause: & cau-
But these sed to be kylled. **xxiiij.** D. of his owne peo-
examples ple. In this reale whines the sonne of C-
are not to leasar dyd thrust throug with his sword
be folowed Jamby & Cesby, whom he founde toge-
of enery bo- ther toynd in the acte of lechery. **Wher-**
dye, but as soze, now to retourne agayne to contēci-
men be cal- ous wordes, & specially in matters of reli-
led to offyce gion & gods worde (which would be bled
& set in auc- with all modestie, sobernes, and charitie)
thoritye. the wordes of S. James ought to be wel
James. iiii. marked, and bozne in memozye, whers he
saith: that of contentyon ryseth all euyl.
And the wyse kynge Salomon saith: ho-
nour is due to a man that kepeth himself
from contencion, & all that myngle them
selues therewith be fooles. And because
thys vyce is so much hurtfull to the socie-
tie of a common wealth, in all well orde-
red Cities, these common brawlers and
scolders, be punished with a notable kind
of payne: as to be set on the cokinge stole,
pylloze, or such lyke. And they be vnwoz-
thy to liue in a comon wealth the whych
do asmuch as lyeth in them, with braw-
lyng and scoldynge to disturbe the quiet-
nes and peace of the same: And whereof
commeth thys contention, stryfe, and va-
riaunce, but of pryde and vaingloze: Let

Against Contencion.

be therfore humble oure selues vnder the *1. Peter. 5.*
mightie hands of God, which hath promi *Luke. 1.*
sed to rest vpon them that be humble and
lowe in spirite. If we be good and quyet
Christian men, let it apeare in our speach
and tongues. If we haue forsaken the
deuyll, lette vs vse noo moze deuylysh
tongues. He that hath ben a raylynge
scoulder, now let him be a sober counsay-
lour. He that hath ben a malicious slau-
derer, now let hym be a louynge comfort-
er. He that hath bene a bayne rayler,
now let him be a ghostly teacher. He that
hath abused his tongue in cursyng, now we
let him vse it in blessing. He that hath a-
bused his tongue in euyl speakyng, now
let him vse it in speakyng well. Al bitter-
nes, anger, raylyng and blasphemye, let
it be auoyded from you. If you maye, and
it be possible, in no wyse be angry. But if
you may not be cleane boide of this passi-
on, then yet so tember and brydle it, that
it stirre you not to contentyon and braw-
lyng. If you be prouoked with euyl spea-
kyng, arme your self with patience, leni-
tie and silence, eyther speakyng nothyng,
or els being very soft, meke and gentle in
answering. Ouercome thine aduersaries
with benefites & gentlenes. And aboue

The. iij. part of the Sermon.

all thinges, kepe peace and vnitye: be no
peace breakers, but peace makers. And
then there is no doubt, but that God the
author of comforte & peace, will graunte
vs peace of conscience, and such concord
and agreement, that with one mouth and
mynde, we may glorifie god the father of
our Lorde Iesus Chryste, to whom be all
glory now and euer. Amen.



Hereafter shall folowe Ser-
mons of fasting, Prayinge,
Almes deedes, of the Natiui-
tie, Resurrection and Ascen-
cion, of our Saviour Christ
of the due receyuinge of his
blessed body and blood vnder
the forme of bread and wyne:
agaynste Idlenesse, agaynste
Gluttonye or Drunkennes, agaynste Couetousnes,
agaynste Enuie, Ire, and Malice, wyth many
other matters, as wel fruitefull as necessa-
rye, to the edifyinge of Chyistian peo-
ple, and the increase of godlye
louynge. Amen.

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Cum Priuilegio Regiæ Maiestatis.

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